School of Theology at Claremont
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1897-1900

Thirty-second Annual Report

AND

Minutes of the Thirty-third Session

OF THE

NORTH INDIA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH

HELD AT

LUCKNOW, JANUARY 7-12, 1897.

LUCKNOW:
THE METHODIST PUBLISHING HOUSE.
1897.

Officers of the Conference.

President, ... BISHOP JAMES M. THOBURN.
Secretary, ... W. A. MANSELL.
Assistant Secretary, ... J. W. ROBINSON.
Vernacular Secretary, ... S. TUPPER.
Corresponding Secretary... F. L. NEELD.
Statistical Secretary, ... S. S. DEASE.
Treasurer, ... D. L. THOBURN.

Finance Committee.

BISHOP J. M. THOBURN, *President, Ex-officio.*

E. W. PARKER, *Vice-President*	*do.*	T. J. SCOTT,
F. L. NEELD, *Secretary,*	*do.*	S. TUPPER,
D. L. THOBURN, *Treasurer,*	*do.*	L. A. CORE,
S. KNOWLES,	*do*	C. L. BARE,
J. H. MESSMORE,	*do.*	W. R. BOWEN,
A. SOLOMON,	*do.*	S. PAUL.
H. A. CUTTING,	*do.*	*Alternates.*
P. T. WILSON,	*do.*	J. H. HUMPHREY,
J. H. GILL,	*do.*	J. W. ROBINSON,
W. PETERS,	*do.*	DILAWAR SINGH,
W. A. MANSELL,	*do.*	M. STEPHEN.

Auditing Committe.

J. W. ROBINSON, L. A. CORE,
J. BLACKSTOCK, H. L. MUKERJI,
MRS. PARKER, MISS HOGE,
N. L. ROCKEY.

Board of Education.

S. KNOWLES, J. H. GILL,
E. W. PARKER, P. T. WILSON,
J. H. MESSMORE, W. A. MANSELL,
W. PETERS, L. A. CORE, *Secy. and Treas.*
A. SOLOMON, J. W. ROBINSON.
H. A. CUTTING,

Board of Examiners.

T. J. SCOTT, *Chairman,*
C. L. BARE, *Registrar,*

J. L. HUMPHREY, STEPHEN PAUL,
F. L. NEELD, H. L. MUKERJI,
J. W. ROBINSON, F. W. GREENWOLD,
L. A. CORE, D. M. BUTLER,
W. R. BOWEN, S. TUPPER.

Standing Committees.

Statistics.—N. L. ROCKEY, J. T. ROBERTSON, G. E. FERGUSON, G. D. PRESGRAVE.

State of the Church.—F. L NEELD, J. L. HUMPHREY, J. W. ROBINSON, L. CUTLER, BASANT RAM, D. M. BUTLER, S. PAUL.

Sunday Schools.—J. BLACKSTOCK, W. W. ASHE, D. M. BUTLER, G. C. HEWES.

Temperance.—T. J. SCOTT, A. G. MCARTHUR, S. B FINCH, D. A. CHOWFIN.

Publishing Minutes.—SECRETARIES, AND AGENT OF THE PUBLISHING HOUSE, LUCKNOW.

To Preach the Annual Sermon.—J. W. ROBINSON.

Triers of Appeals.

J. BLACKSTOCK, W. R. BOWEN,
F. L. NEELD, S. PAUL,
N. L. ROCKEY, M. STEPHEN,
W. W. ASHE.

Committee on Conference Relations.

T. J. SCOTT, J. BLACKSTOCK,
L. A. CORE, H. K. LIST,
G. H. FREY.

Epworth League—Board of Control.

J. W. ROBINSON, D. L. THOBURN,
MISS SHELDON, MISS SELLARS,
W. A. MANSELL.

Deaconess Work—Board of Supervision.

F. L. NEELD, MISS ENGLISH,
M. STEPHEN, MRS. PARKER.
L. A. CORE, MRS. BARE,
W. R. BOWEN, MRS. MANSELL,
MISS THOBURN.

Sunday School Union.

D. L. THOBURN, *President.* G. C. HEWES, *Secy. and Treas.*

Conference Historical Society.

J. L HUMPHREY, *President,* C. L. BARE, *Secretary.*
W. A. MANSELL, *Treasurer.*

Conference Literary Society.

J. W. ROBINSON, *President,* J. T. ROBERTSON, *Vice President,*
J. N. WEST, *Secretary and Treasurer.*

Trustees of the Theological Seminary and Normal School.

	Term expires		Term expires
F. L. NEELD,	... 1898	L. A. CORE,	... 1900
E. W. PARKER,	... 1898	C. L. BARE,	... 1900
E. A PHILLIPS, ESQ.,	... 1898	MR. GEORGE LUKE,	... 1900
S. S. DEASE,	... 1899	BISHOP J. M. THOBURN, *Ex-officio.*	
W. R. BOWEN,	... 1899		
F. G. H. HOUSDEN, ESQ.,	1899	T. J. SCOTT, *Ex-officio Secy. and Treasurer.*	

Trustees of the Reid Christian College, Lucknow.

	Term expires		Term expires
J. W. ROBINSON,	... 1898	W. E. CRAWSHAW, ESQ.,	1900
F. L. NEELD,	... 1898	W. A. MANSELL,	... 1900
L. A CORE,	... 1898	D. M. BUTLER,	... 1900
R. CLANCY,	... 1899	C. L. BARE, *Ex-officio Secy.*	
J. E. SCOTT,	... 1899	BISHOP J. M. THOBURN, D. D., *Ex-officio.*	
E. W. PARKER, *President,*	1899		

Local Committee, Naini Tal Schools.

J. H. MESSMORE,	S. KNOWLES,	F. A. LEETE, ESQ.
E. W. PARKER,	S. S. DEASE,	MISS THOBURN,
F. L. NEELD,	R. HOLINGBURY,	MRS. NEELD.
J. L. HUMPHREY,	T. J. SCOTT,	

Conference Roll.

CLASS A.—ELDERS IN FULL CONNECTION WHO HAVE COMPLETED THE COURSE OF STUDY.

Names.	Arrived in India or joined Conference.	Names.	Arrived in India or joined Conference.
Adams, Horace J.	1874	Mukerji, H. L.	1886
Ashe, William W.*	1895	Mitchell, H. B.	1886
Baldeo Pershad	1893	Neeld, F. L. *	1881
Bare, C. L.	1880	Parker, E. W.	1859
Behari Lal I.	1892	Patras, Benjamin.	1887
Behari Lal II.	1889	Paul, Chiddu S.	1889
Blackstock, J. *	1875	Paul, Stephen	1882
Bowen, W. R.	1882	Peters, William	1879
Cocker, Benj. F.	1884	Phillip, B. S.	1893
Core, Lewis A. *	1889	Phillip, Samuel	1891
Craven, Thomas	1870	Presgrave, F.	1887
Cutting, Hiram A.	1874	Robertson, J. T.	1893
Cutler, Lucius	1885	Robinson, John W. *	1892
Dilawar Singh.	1886	Rockey, Noble L. *	1884
Falls, Senaca	1886	Samuel, John F.	1893
Fazl Masih	1893	Shib Datt Sanwal.	1893
Franklin, R. S.	1893	Scott, Thomas J.	1863
Frey, Geo. H.	1889	Scott, Warren M.	1888
Gill, Joseph H.	1871	Shipley, C.	1885
Greenwold, F. W.	1879	Speake, William T.	1890
Hancock, C.	1886	Spencer, Guru Dayal	1889
Humphrey, J. L.	1857	Stephen, Matthew	1882
Hewes, G. C. *	1891	Solomon, Abraham	1879
Janvier, Joel T.	1864	Sweet, Aaron	1893
Jordan, James	1883	Thomas, J. B. *	1889
Kanhai Singh	1887	Tupper, Samuel	1889
Kidder, D. P.	1885	Waugh, James W.	1859
Knowles, Samuel	1858	Wheeler, Samuel	1889
List, Henry K.	1889	Wilson, Harkua	1887
Mansell, W. A.*	1889	Wilson, Peachy T.	1863
McArthur, A. G.	1893	Yaqub Shah	1882
Messmore, J. H.	1861		

CLASS B.—MEMBERS IN FULL CONNECTION IN THE STUDIES OF THE FOURTH YEAR.

David A. Chowfin	Elder	1892
Sabin Mansell,	,,	1892
Karim Masih,	Deacon '92	1893
Juman Lal,	,, '91	1893
David M. Butler,	Elder	1893
Mazhar-ul-Haqq,	,, '93	1893
Joseph Wahid-ud-Din,	Deacon '94	1894
Superian B. Finch,	Elder	1894
George E. Ferguson,	Deacon '94	1894
Basant Ram,	,, '93	1894
Chhote Lall,	Elder	1894
Grafton D. Presgrave,	,,	1894
Bhikki Lall,	Elder	1894

* See Report of Committee on Examinations.

CLASS C.—MEMBERS IN FULL CONNECTION IN STUDIES OF THE THIRD YEAR.

		Arrived in India or Joined Conference.
Shadulla Lawrence,	Deacon '92	1893
Harvey L. Roscoe,	,, '96	1894

CLASS D.—PREACHERS ON TRIAL.

Bansi Dhar.	Deacon '93	II Year	1895
Mohammad Hassan Jan,	,, '94	,,	1895
Bulaqi Singh,	,, '94	,,	1895
Nizam Ali,	,, '93	,,	1896
Joshua S. Samuel,	,, '93	,,	1896
Joshua Solomon,	,, '94	,,	1896
Joseph Jacob,	,, '96	,,	1896
Bahadur Singh,	,, '94	,,	1896
Ganga Nath,	... ...	,,	1896
Joseph Dysell,	,, '94	,,	1896
Benjamin Marqus,	... ...	,,	1896
Prabbhu Dayal		1 Year	1897
Mohan Singh Bailey	Deacon '97	,,	1897
Albert Frank			1897
John N. West,			1897
Nathaniel R. Childs			1897
John H. Walter,			1897
Joseph Smart	Deacon '97		1897

Foreign Members of Conference	21
Hindustani ,, ,, ,,	57
Total	78

Foreign Preacher on Trial	1
Hindustani ,, ,, ,,	17
	18

CONFERENCE APPOINTMENTS.

BAREILLY DISTRICT.

E. W. Parker, P. E. (P. O., Shahjahanpur.)
Aonla, James Jordan.
Bareilly, W. R. Bowen, Samuel Phillips.
,, Sadr Bazar, Joseph Wahid-ud-Din.
Bhamora, Nizam Ali.
Bilsi, W. T. Speake.
Binawar, Govind Ram.
Bisauli, H. J. Adams.
Budaon, G. C. Hewes, G. E. Ferguson.
Datagunj, Faredun Presgrave.
Faridpur, C. S. Paul.
Jalalabad, Behari Lal II.
Kakrala, Basant Ram.
Khera Bajhera, H. L. Mukerjee.
Miranpur Katra, supplied by R. Turner.
Panahpur, Lucius Cutler.
Pawayan, Aaron Sweet.
Shahjahanpur, John Blackstock, Prabbu Diyal.
,, Hindustani Church, E. W. Parker, G. D. Presgrave.
Tilhar, H. K. List.
Ujhani, Jumman Lal.
Theological Seminary, Bareilly, T. J. Scott, Principal, F. L. Neeld and H. L. Mukerji, Professors.

GARHWAL DISTRICT.

Joseph H. Gill, P. E. (P. O., Pauri.)
Gadoli, W. W. Ashe (P. O., Pauri.)
Kainur, supplied by Kwankin.
Kotdwara, to be supplied.
Lansdowne, F. W. Greenwold.
Pauri, J. H. Gill, D. A. Chaufin.
Ramni, Sabin Mansell, (P. O., Nundpriyag.)
Sirinagar, supplied by Edward Thomson.
Tehri, to be supplied.
Chopra Mission Hospital and Dispensary, to be supplied.

GONDA DISTRICT.

W. Peters, P. E. (P. O., Bahraich.)
Bahraich, W. Peters.
Bulrampur, Bihari Lal I.
Bhinga, J. F. Samuel.
Gonda, S. B. Finch.
Kaisarganj, Baldeo Parshad.
Karnalganj, J. S. Samuel.

Mankapur, Samuel Wheeler.
Nanpara, supplied by L. J. McGee.
Nawabganj, Joshua Solomon.
Supernumerary, Thomas Craven.

KUMAON DISTRICT.

S. KNOWLES, P. E. (P. O. NAINI TAL.)
Bhot, Harkua Wilson Shadulla Lawrence, Benjamin Marqus.
Dwarahat, N. L. Rockey.
Lobha, supplied by Gauri Datt.
Naini Tal, S. Knowles, S. D. Sanwal.
„ English work and Debi Dhura, J. L. Humphrey.
„ Boys High School, J. T. Robertson.
Pithoragarh, Benjamin Patrus.
Supernumerary, J. W. Waugh.
Transferred to the North-West India Conference, S. S. Dease.

MORADABAD DISTRICT.

J. H. MESSMORE, P. E. (P. O. BIJNOUR.)
Bijnour, Seneca Falls, M. S. Bailey.
Chandausi, Matthew Stephen.
Dhampur, Fazl Masih.
Kanth, supplied by B. S. Budden.
Kiratpur, Bansi Dhar.
Kundarki, to be supplied.
Mandawar, B. H. Mitchell
Moradabad, L. A. Core, Dilawar Singh.
„ High School, L. A. Core, J. Jacob.
Nagina, Charles Shipley.
Najibabad, supplied by Benj. McGregor.
Nurpur, supplied by Gulab Singh
Seohara, supplied by Jhabbu Lall L.
Sherkot, supplied by Peter Merrill.
Thakurdwara, supplied by Moban Singh.

OUDH DISTRICT.

W. A. MANSELL, P. E. (P. O. LUCKNOW.)
Barabanki, Stephen Paul.
Itaunja, Bahadur Singh.
Lucknow, Hindustani Church, J. W. Robinson, D. M. Butler, Albert Frank.
„ English Church, J. W. Robinson.
„ Reid Christian College, C. L. Bare, J. N. West, J. B. Thomas.
„ Methodist Publishing House, D.L. Thoburn, Ganga Nath.

Rae Bareilly, G. H. Frey.
Shahabad, G. D. Spencer.
Hurdoi, Samuel Tupper.
Unao, Yaqub Shah.
Professor in Puget Sound University, H. L. Roscoe.

PILIBHIT DISTRICT.

A. Solomon, P. E (P. O. Fatehgunj West.)
Bisalpur, supplied by Jabbu Lall II.
Fatehganj West, Abraham Solomon.
Pilibhit, Crawford Hancock, John H. Walter.
Sirauli, Bhikki Lal.
Milak, supplied by Jhau Singh.
Mirganj, supplied by Kallu Singh.
Nawabganj, supplied by Girdhari Lal
Pipalthana, N. R. Childs.
Puranpur, supplied by Moti Lal.
Shahi, B. F. Cocker.
Rampur, Ase Ram.

SAMBHAL DISTRICT.

H. A. Cutting P. E. (P. O. Sambhal.)
Amroha, Mazhar-ul-Haqq.
Babukhera, supplied by Sadal Singh.
Bahjoi, supplied by Maula-Dad-Khan.
Bhasta, Karim Masih.
Dhanaura, Warren Scott.
Gangeshri, Bulaqi Singh.
Gunnaur, R. S. Franklin.
Hasanpur, B. S. Phillip
Naraihiya, Mohammad Hasan Jan.
Rajpura, Gyan Masih.
Rasulpur, supplied by Manphul Singh.
Sambhal, Hiram A Cutting
Shahpur, supplied by Prabbu Dass.
Sharifpur, supplied by Bhola Singh.

SITAPUR DISTRICT.

P. T. Wilson, P. E. (P. O. Sitapur.)
Sitapur Circuit, P. T. Wilson, Chhote Lal.
Sidhauli Circuit, A. G. McArthur.
Baragaon Circuit, Joseph Dysell.
Lakhimpur Circuit, Joseph Smart.
Isanagar Circuit, Kanhai Singh (P. O. Dhaurahia.
Mohammadi Circuit, D. P. Kidder.

WOMAN'S CONFERENCE.

BAREILLY DISTRICT.

Bareilly Girls' Orphanage, Miss English ; one to be supplied.
„ City work, Miss Wilson.
„ Medical, Miss Dart, M. D.
„ Woman's School, Mrs. Scott, Mrs. Neeld, Mrs. Mukerji.
Shahjahanpur Girls' Boarding School, Miss Heafer.
„ City work, Mrs. Blackstock.
„ District work, Mrs. Parker.
Budaon City and Zanana work, Mrs. Hewes.
„ Girls' Boarding School, Miss Greene.
Editor *Kaukab i Hind*, Mrs. Parker.
On leave to America, Miss Bryan, M. D.

GARHWAL DISTRICT.

Pauri Girls' Orphanage and Boarding School, Miss Kyle.
„ Village schools, Mrs. Ashe.
„ District work, Mrs. Gill.

GONDA DISTRICT.

Bahraich, Miss Peters.
Gonda Girls' Boarding School, Miss Hoge.
„ District work, Miss Peters.

KAMAUN DISTRICT.

Bhot, Miss Sheldon, M. D.
Chandag, Miss Reed.
Dwarahat, Mrs. Rockey.
Naini Tal Hindustani work, Mrs. Knowles.
„ English work and Debi Dhura, Mrs. Humphrey.
„ Wellesley Girls' High School, Miss S. A. Easton, Miss Sellars, Miss Curts.
„ Oak Openings Boys' School, Mrs. Robertson.
Pithoragarh, Miss Budden, Miss Tresham.

MORADABAD DISTRICT.

Bijnour, Mrs. Messmore.
Moradabad Girls' Boarding School, Miss Means.
„ City and Village work, Mrs. Core.
Tranferred to North-West India Conference, Miss Gallimore.

OUDH DISTRICT.

Lucknow Woman's College and High School, Miss Thoburn, Miss Nichols, Miss Collins, Miss Widdifield, Miss Hardie.
„ Deaconess Home, to be supplied.
„ Reid Christian College, Mrs. Bare, Mrs. West.
„ English Work, Mrs. Robinson.
„ District Work and City Schools, Mrs. Mansell.
Editor *Rafiq-i-Niswan*, Miss Thoburn.

DISCIPLINARY QUESTIONS

I.—WHO HAVE BEEN RECEIVED BY TRANSFER AND FROM WHAT CONFERENCES?

John T. Robertson, from the Bengal Burma Conference.

II.—WHO HAVE BEEN RE-ADMITTED? None.

III.—WHO HAVE BEEN RECEIVED ON CREDENTIALS AND FROM WHAT CHURCHES? None.

IV.—WHO HAVE BEEN RECEIVED ON TRIAL?

a. In studies of First Year.

Prabhu Dayal, Mohan Singh Bailey, Albert Frank, John N. West, Nathaniel R. Childs, John H. Walter, Joseph Smart.

b. In studies of Third Year. None.

V.—WHO HAVE BEEN CONTINUED ON TRIAL?

a. In studies of First Year. None.

b. In studies of Second Year.

Nizam Ali, Joshua Solomon, Joshua S. Samuel, Joseph Jacob, Bahadur Singh, Ganga Nath, Joseph Dysell, Benjamin Marqus, Bansi Dhar, Mohammed Hassan Jan, Bulaqi Singh.

c. In studies of Third Year. None.

d. In studies of Fourth Year. None.

VI.—WHO HAVE BEEN DISCONTINUED?

Balli M. Dass.

VII.—WHO HAVE BEEN ADMITTED INTO FULL MEMBERSHIP?

a. Elected and ordained Deacons this year. None.

b. Elected and ordained Deacons previously. None.

VIII.—WHAT MEMBERS ARE IN THE STUDIES OF THIRD YEAR?

a. Admitted into Full Membership this year. None.

b. Admitted into Full Membership previously.

Harvey L. Roscoe, Shadulla Lawrence.

IX.—WHAT MEMBERS ARE IN STUDIES OF FOURTH YEAR?

David A. Chowfin, Sabin Mansell, Karim Masih, Jumman Lall, David M. Butler, Mazhar-ul-Haqq, Joseph Wahid-ud-Din, Superian B. Finch, George E. Ferguson, Basant Ram, Chhote Lall, Grafton D. Presgrave, Bhikki Lall.

X.—WHAT MEMBERS HAVE COMPLETED THE CONFERENCE COURSE OF STUDY?

a. Elected and ordained Elders this year.

Ram Sukh Franklin, Baldeo Pershad, Albert G. McArthur, William W. Ashe Fazl Masih.

b. Elected and ordained Elders previously.

Behari Lall I., Shib Datt Sanwal, Bahadur S. Phillip, John F. Samuel, Aaron Sweet, David L. Thoburn, John T. Robertson.

XI—WHAT OTHERS HAVE BEEN ELECTED AND ORDAINED ELDERS?

a. As Local Deacons. Gyan Masih.

b. Under Missionary Rule. Mazhar ul Haqq.

XII—WAS THE CHARACTER OF EACH PREACHER EXAMINED? This was strictly done as the name of each preacher was called in open Conference.

The case of Faredun Presgrave was referred to the Presiding Elder for investigation.

XIII.—WHO HAVE BEEN TRANSFERRED, AND TO WHAT CONFERENCE?

J. C. Butcher, to the Rock River Conference.

H. C. Stuntz, to the Upper Iowa Conference.

S. S. Dease, to the North-West India Conference.

XIV.—WHO HAVE DIED?

J. T. McMahon, Zabur ul Haqq.

XV.—WHO HAVE BEEN LOCATED AT THEIR OWN REQUEST?

F. W. Foote.

XVI.—WHO HAVE BEEN LOCATED? None.

XVII.—WHO HAVE WITHDRAWN? None.

XVIII.—WHO HAVE BEEN PERMITTED TO WITHDRAW UNDER CHARGES OR COMPLAINTS? None.

XIX.—WHO HAVE BEEN EXPELLED? None.

XX.—WHAT OTHER PERSONAL NOTATION SHOULD BE MADE? None.

XXI—WHO ARE THE SUPERNUMERARY PREACHERS?

T. Craven, J. W. Waugh.

XXII.—WHO ARE THE SUPERANNUATED PREACHERS?

Joel T. Janvier.

XXIII—WHO ARE THE TRIERS OF APPEALS?

J. Blackstock, F. L. Neeld, N. L. Rockey, W. W. Ashe, S. Paul, M. Stephen, W. R. Bowen.

XXIV—WHAT IS THE STATISTICAL REPORT FOR THE YEAR?

See Statistics.

XXV.—WHAT IS THE AGGREGATE OF THE BENEVOLENT COLLECTIONS, AS REPORTED BY THE CONFERENCE?

Rs. 5631.

XXVI.—WHAT ARE THE CLAIMS ON THE CONFERENCE FUND.

Rs. 1086.

XXVII.—WHAT HAS BEEN RECEIVED ON THESE CLAIMS, AND HOW HAS IT BEEN APPLIED?

Full amount received, and paid to claimants.

XXVIII.—WHERE ARE THE PREACHERS STATIONED?

See appointments.

XXIX.—WHERE SHALL THE NEXT CONFERENCE BE HELD?

At Shahjahanpur.

CONFERENCE JOURNAL.

First Day.

Lucknow, Thursday, January 7th, 1897.

Opening Exercises.—The North India Conference of the Methodist Episcopal Church convened for its thirty-third annual session at the Lal Bagh Methodist Church, Lucknow, on Thursday, the 7th January, 1897. Dr. J. L. Humphrey conducted the opening exercises. The 328th hymn was sung in English, the 12th Chapter of Romans read as the opening lesson, and prayer was offered by S. Tupper in Hindustani and J. L. Humphrey in English, after which the 3rd hymn was sung in Hindustani.

Preliminary Organization.—The Secretary of the last Conference announced that the Bishop had sent word stating that he would be unable to be present at the opening of Conference, and requesting that a temporary chairman be appointed, and that the Conference proceed with the organization and the preliminary business of the Conference.

Temporary Chairman.—J. H. Messmore was nominated and elected chairman in accordance with the Bishop's advice.

Roll Call.—The Roll was called by the Secretary of the last Conference. Seventy-two members and eleven probationers responded to their names. Ten members and one probationer were absent. Two had died, J. T. McMahon of Dwarahat, and Zahur-ul-Haqq of Chandausi.

Secretaries.—On motion of F. L. Neeld, W. A. Mansell was elected Secretary; J. W. Robinson was elected Assistant Secretary and S. Tupper, Vernacular Secretary.

Conference Treasurer.—On motion of E. W. Parker, D. L. Thoburn was elected Conference Treasurer.

Rules of Order.—On motion of W. Peters the Rules of Order as adopted at the Central Conference were adopted for this Conference, with the exception that eight minutes was fixed as the limit of time for each speaker instead of fifteen minutes.

Standing Committees.—On motion of E. W. Parker, the Standing Committees were elected as appointed at the last Conference with the following exceptions:—

G. C. Hewes in place of D. L. Thoburn on the Committee on Statistics.

Basant Ram in place of F. Presgrave on the Committee on the State of the Church.

Committee on Conference Relations—The Committee on Conference Relations was elected as appointed at the last Conference with the exception that T. J. Scott was put in place of J. H. Messmore.

Committee on Memoirs.—On motion of E. W. Parker, the following were appointed as a Committee on Memoirs:—J. L. Humphrey, J. H. Messmore, A. Solomon and H. J. Adams.

Conference Stewards.—On motion of C. L Bare, the Board of Conference Stewards was elected as follows:—J. L. Humphrey, J. Blackstock, H. J. Adams.

Hours of Session.—On motion of E. W. Parker, the hours of Conference session were fixed at from 11 a. m. till 2 p. m.

Conference Bar.—On motion of T. J. Scott, the Conference Bar was fixed at the eighth bench including also all the wings.

Special Committee on the Tobacco Question.—E. W. Parker presented the following resolution which was adopted by the Conference:—

Resolved, That a Committee of six, consisting of two Foreign and four Hindustani members of the Conference be appointed to consider and propose means of removing our difficulty and danger on the tobacco question.

E. W. PARKER, S. TUPPER, W. PETERS, F. L. NEELD.

The following were appointed:—E. W. Parker, F. L Neeld, W. Peters, H. L. Mukerji, M. Stephen, S. Paul.

Special Committee on School Management.—L. A. Core presented the following resolution, which was adopted by the Conference:—

Resolved, That a committee consisting of two Foreign and two Hindustani members of Conference be appointed to propose a plan and draft rules for the better management and improvement of our schools.

E. W. PARKER,
L. A. CORE.

The following were appointed on the Committee:—L. A Core, F. L Neeld, S. Tupper, D. M. Butler.

Special Report on Self-Support.—On motion of J. L. Humphrey the committee on the State of the Church was instructed to consider fully the whole question of self-support in the Indian Church and to present a special report.

On motion of D. M. Butler, the committee was increased by the addition of the following members to assist in the preparation of the special report:—J. L Humphrey, D. M. Butler, J. W. Robinson, and S. Paul.

Introductions.—The Rev. T. S. Wynkoop, Secretary of the North India Bible Society, Rev. Dr. H. Mansell, Rev. Chas. Luke, and Rev. D. C. Monroe, of the North-West India Conference, and Rev. J T. Robertson, of the Bengal-Burma Conference, were introduced. On motion they were granted seats within the Conference bar, and invited to participate in the discussions.

General Conference Delegates.—On motion of J. H. Gill, the General Conference delegates, returned from America, were requested to address the Conference on the work of the General Conference, and affairs in general in the Church at home.

E W. Parker and T. J Scott, accordingly, briefly addressed the Conference.

Bishop Thoburn.—At this point, Bishop Thoburn arrived, was cordially welcomed by the Conference and took the chair.

District Conference Examinations.—On motion of J. H. Messmore it was decided that the plan authorized for conducting the Annual Conference Examinations be also extended to the District Conferences.

North India Bible Society.—The Rev. Dr. Wynkoop addressed the Conference on the work of the Bible Society.

On motion the time was extended.

Other Introductions.—Miss Widdifield, a new missionary of the W. F. M. S. and Mrs. Dr. Mansell of the N.-W. India Conference, were introduced.

Adjournment.—After a brief address by the Bishop, and the usual announcements, the Conference adjourned.

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Second Day.

Lucknow, 8th January, 1897.

Opening Exercises.—Conference convened at 11 A. M., Bishop Thoburn presiding. The opening exercises were conducted by H. L. Mukerji.

Journal.—The minutes of the preceding session were read in English and vernacular and approved.

Rev. A. W. Baumann.—The Rev. A. W. Baumann, of the Church Mission, Lucknow, was introduced, and on motion of E. W. Parker was invited to a seat within the Conference bar and to participate in the discussions.

Thirteenth Question.—The thirteenth question, "Was the character of each preacher examined?" was taken up.

The following brethren responded to their names as called, gave their reports and their characters were passed:

James B. Thomas, Presiding Elder of the Bareilly District; James Jordon, W. R. Bowen, W. T. Speake, C. S. Paul, Behari Lall II, John Blackstock (committee of examination for the fourth year reported him passed in the Persian Gospel of Matthew and Persian Grammar); B. F. Cocker, H. K. List, F. L. Neeld, C. L. Bare, H. L. Mukerji, T. J. Scott. S. Phillip and N. L. Rockey being absent, on the representation of the Presiding Elder, their characters were passed. J. C Butcher was announced to have been transferred to the Rock River Conference. Faredun Presgrave was called, and on motion of E. W. Parker his case was referred to the committee on Conference Relations, with authority to appoint a special committee to consider the case, if necessary, after the adjournment of Conference.

J. H. Gill, Presiding Elder of the Garhwal District; F. W. Greenwold, W. Peters, Presiding Elder of the Gonda District; S Wheeler, Thomas Craven (a communication from him having been received, in accordance with his request he was on motion continued in the supernumerary relation); J. H. Messmore, Presiding Elder of the Kumaun District; Harkua Wilson, J. L. Humphrey, S. S Dease, G. C. Hewes, Benjamin Patrus. J. W. Waugh having been called, on motion of J. H. Messmore was granted a supernumerary relation. F. W. Foote having been called, at his own request contained in communication from America, he was on motion of E. W. Parker granted a location. H C. Stuntz was announced to have been transferred to the Upper Iowa Conference; S. Knowles, Presiding Elder of the Moradabad District, Dilawar Singh, H. B. Mitchell, Seneca Falls, L. A. Core, Matthew Stephen, Charles Shipley.

Church Rolls.—T. J. Scott presented the following resolution, which was adopted by the Conference.

Resolved.—That the Committee on the State of the Church be instructed to scrutinize as far as possible the state of our Church Rolls, touching the condition of members and probationers, and report on any irregularities found, and the best remedy.

Eastern Kumaun District.—On motion of F. L. Neeld Bishop Thoburn was requested to consider in cabinet the advisability of appointing, if possible, a Presiding Elder for a new district in Eastern Kumaun.

Closing.—The announcements were given, the doxology sung, the benediction pronounced by J. L. Humphrey and the Conference adjourned.

THIRD DAY.

LUCKNOW, 9th January, 1897.

Opening Exercises.—Conference convened at 11 A. M., Bishop Thoburn presiding. W. W. Ashe conducted the opening exercises.

Journal.—The minutes of the preceding session were read in English and vernacular and approved.

Faredun Presgrave.—The Committee on Conference Relations reported on the case of Faredun Presgrave, recommending that his Presiding Elder make inquiry in the matter according to section 225 of the Discipline.

In accordance with the report, on motion of J. B. Thomas, his character was passed pending inquiry.

Thirteenth Question.—The thirteenth question was again taken up. The following brethren responded to their names as called, gave their reports and their characters were passed.

E. W. Parker, Presiding Elder of the Oudh District; Stephen Paul, W. A. Mansell, H. J. Adams, J. W. Robinson, (reported passed in sermon in Urdu character for the fourth year); G. H. Frey, G. D. Spencer, S. Tupper, Yaqub Shah.

A. Solomon, Presiding Elder of the Pilibhit District; Crawford Hancock, H. A. Cutting, Presiding Elder of the Sambhal District; Warren M. Scott, P. T. Wilson, Presiding Elder of the Sitapur District; Kanhai Singh, Lucius Cutler, D. P. Kidder.

Collection for Conference Claimants.—On motion of E. W. Parker, it was decided that an annual collection be taken in each station for the Conference Claimants.

On motion of F. L. Neeld, the Presiding Elders were instructed to appoint special days for taking each collection, including the Conference Claimants collection.

Seventh Question.—The seventh question "Who have been admitted into full membership?" was called.

The names of Bansi Dhar and Mohammed Hassan Jan were called, they were reported on by their Presiding Elders, and the Committee on Examination having reported unfavourably, on motion of their Presiding Elders, were continued on trial in the same year.

Bulaqi Singh was called, and having been reported unfavorably by the Committee on Examination, he was, on the motion of his Presiding Elder, discontinued.

On motion of E. W. Parker, the Presiding Elder was authorized to employ him as a preacher if desirable.

Tenth Question.—The tenth question was taken up—"What members have completed the Conference course of study?"

The names of the following brethren were called, they gave their reports, their characters were passed, the committee reported them passed in their studies, and on the motion of their Presiding Elders were advanced to the class of effective elders and also elected to Elder's orders. Ram Sukh Franklin, Buldeo Pershad, Albert G. McArthur, William W. Ashe (committee reported him passed, in addition to the required English studies of the fourth year, in all the vernacular studies of the first year, except Persian translation, and in Hindi Grammar of the second year.)

The following brethren responded to their names as called, they gave their reports, the committee reported them passed in their studies, and on the motion of their Presiding Elders, were advanced to the class of effective elders.

Behari Lall I, Shib Datt Sanwal, Bahadur S. Phillip, Fazl Masih, John F. Samuel, Aaron Sweet, David L. Thoburn (committee reported him passed in required English of fourth year, and in Hindi reading and translation of the third year.)

Sabin Mansell was called, gave his report, his character was passed, but as his examination papers had failed to reach the committee, on the motion of his Presiding Elder he was continued in the same class. David A. Chowfin was absent and on the representation of his Presiding Elder, his character was passed and he was continued in the same class

Eleventh Question.—The eleventh question, "What others have been elected and ordained Deacons?" was taken up.

The following brethren were called, were recommended by their District Conferences, represented by their Presiding Elders, reported passed in their required studies, and elected to Deacon's orders as local preachers.

Prem Singh, Henry Waleski, Lazar Shaw, Mohan Singh Bailey, Chhote Lall Samuel, Ghasi Ram, Lachman Singh, Ajudhiya Pershad, John Higginbotham, Joseph Smart, Jiya Lall, Jawahir Lall.

Introductions.—Rev. E. S. Frease, of the Bombay Conference, and R. Bennerts, Esq., were introduced to the Conference.

Twelfth Question.—The twelfth question "What others have been elected Elders?" was taken up. Gyan Masih was called, he was recommended by his District Conference, reported passed in his studies, represented by his Presiding Elder, and elected to Elder's orders as a local deacon.

On motion of his Presiding Elder, Mazhar-ul-Haqq was elected to Elder's orders under the Missionary rule.

Introduction.—T. P. Fisher, of Bombay Conference, was introduced.

Closing.—The announcements were made, the doxology sung, the benediction pronounced by Rev. E. S Frease and the Conference adjourned.

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Fourth Day.

LUCKNOW, 11th January, 1897.

Opening Exercises.—Conference convened at 11 A.M. J. Jacob conducted the devotional exercises; at the request of Bishop Thoburn, J. H. Messmore, took the chair.

Journal.—The minutes of the preceding session were read in Vernacular and English and after correction approved.

Certificate of Ordination.—The following certificate of ordination was presented by the Bishop:—

This certifies that in Lucknow, on Sunday the 10th day of January, 1897, in accordance with the Discipline of the Methodist Episcopal Church, I ordained as Deacons, Prem Singh, Henry Waleski, Lazar Shaw, Mohan Singh Bailey, Chhote Lal Samuel, Ghasee Ram, Lachman Singh, Ajudhiya Pershad, John Higginbotham, Joseph Smart, Jiya Lal, Jawahir Lal; and on the same day, with assistance of Elders, the following as Elders, Ram Sukh Franklin, Baldeo Pershad, Albert G. McArthur, William W. Ashe, Mazhar-ul-Haqq Gyan Masih.

Given under my hand at Lucknow, on the 11th day of January, 1897. J. M. THOBURN,

Bishop.

Fourth Question.—It having been brought to the knowledge of the Conference that Fazl Masih was by a mistake omitted from the number of those who had been elected to Elder's orders, he was on motion of J. B. Thomas elected to Elder's orders, the Bishop to arrange for his ordination*

Seventh Question.—The case of Balaqi Singh was called in question, and on the motion of D. M. Butler was reconsidered. He was, on motion, continued on trial in the same year.

Bishop Thoburn entered and took the chair.

Auditing Committee's Report.—The Auditing Committee presented its report which was, on motion, adopted. (*See reports.*)

Correspondence of the Year.—The correspondence for the year was laid on the table by the Corresponding Secretary.

* Fazal Masih was ordained elder at Lucknow, January 13, 1897.—SECY.

Fourth Question.—The fourth question was called, "Who have been received on trial?"

The following brethren were called, having been recommended by their District Conferences, were favourably reported by the committee on examination and committee on Conference Relations, were represented by their Presiding Elders, and admitted to the Conference on trial:

Prabhu Dayal, Mohan Singh Bailey, Albert Frank, J. N. West, Nathaniel R. Childs, John H. Walter, Joseph Smart.

Transfer, John T. Robertson.—The Bishop announced the transfer of John T. Robertson, an elder of the fourth year, from the Bengal-Burma Conference.

Fifth Question.—The fifth question, "Who have been continued on Trial?" was called.

The names of the following brethren were called, they gave their reports, their characters were passed, the committee reported on their examinations, and on the motion of their Presiding Elders they were continued on trial and advanced to the second class:

Joshua Soloman, Joshua S. Samuel, Joseph Jacob, Bahadur Singh, Ganga Nath, Joseph Dysell. Nazim Ali and Benjamin Marqus were called, gave their reports, their characters passed, they were reported on by the Committee on examination, and on motion were continued on trial and advanced to the second class on condition of bringing up their back studies next year.

Balli M. Dass.—Balli M. Dass was called. His Presiding Elder having reported that he had left his appointment, he was on motion of the Presiding Elder, discontinued.

On motion, the Presiding Elder of the Oudh District and J. W. Robinson were appointed a special committee to consider what should be done regarding his parchment, and to report.

Changing of Names.—On motion of J. B. Thomas it was decided to appoint a special committee to consider the changing of the names of our preachers, and report on the whole subject, especially the legal method to be pursued.

The following were appointed: T. J. Scott, W. Peters, S. Knowles, H. L. Mukerji, U. A. Cutting.

Introduction.—Rev. C. G. Corklin of the North-West India Conference was introduced to the Conference and accorded the usual privileges of visiting brethren.

Ninth Question.—The ninth question was called, "What members are in studies of the fourth year?" The names of the following brethren were called, their characters were passed, they gave their reports, were reported passed in the required studies, and on the motion of their Presiding Elders were advanced to the fourth year's class:—Karim Masih, David

M. Butler, Mazhar-ul-Haqq, Joseph Wahid-ud-din, Superian B. Finch, George E. Ferguson, Basant Ram, Chhote Lall, Grafton D. Presgrave, Bhikki Lal. Jumman Lal was called and on motion his case was referred to the Committee on Conference Relations. Harvey L. Roscoe was called, and on the motion of his Presiding Elder, his character was passed and he was continued in the same class. Shadulla Lawrence was called, and being unavoidably absent, on the motion of his Presiding Elder was continued in the same class.

Conference Relations of Missionaries on Furlough.—On the motion of F. L. Neeld, the Bishop was requested to write to the Board of Bishops, asking whether it is allowable for missionaries on leave to America to be continued in the effective relation, stating that it is the sense of the Conference that it is desirable that the American missionaries retain their effective relations while on furlough, if it is in accordance with the discipline.

Indian Witness.—A communication from the Editor of the *Witness* to the Conference was read, setting forth the claims of the paper and asking the members to take a more active interest in the paper, in increasing the subscription list, and in contributing for the paper. J. H. Messmore also represented the *Witness* to the Conference.

Endowment for Press and College.—T. J. Scott presented the following resolution, which was adopted by the Conference:

Whereas.—It is most important that the two Institutions within the bounds of this Conference and located in the city of Lucknow, *viz.*, the Mission Press and the Reid Christian College, be speedily reinforced with much needed funds, therefore,

Resolved.—That we recommend the Local Publishing Committee of said Press and the Board of Trustees of said College to promptly devise and put int energetic execution, plans for procuring the required funds and endowments.

T. J. Scott,
E. W. Parker,
W. A. Mansell.

Geo. S. Welch, Esq.—Geo. S. Welch, Esq., of Denver, Col., was introduced and briefly addressed the Conference.

Lady Evangelists.—A communication giving the action of the W. F. M. S. Conference concerning Lady Evangelists was presented to the Conference, and on the motion of E. W. Parker it was refered to the Presiding Elders to report to-morrow morning.

Report of Committee on Statistics.—The committee on Statistics presented its report, which was on motion adopted and he commitee was requested to prepare a summary for publication, as last year. (*See reports and statistical tables.*)

Adjournment—On motion the Conference voted to adjourn till eight o'clock to-morrow morning.

The announcement weremade, the benediction pronounced by Bishop Thoburn and the Conference adjourned.

Fifth Day.

First Session.

Lucknow, 12th January, 1897.

Opening Exercises.—Conference convened at 8 A. M., Bishop Thoburn presiding. W. R Bowen conducted the opening exercises.

Journal.—The minutes of the preceding session were read in English and vernacular and after correction approved.

Thirteenth Question.—The thirteenth question was called, "Where shall the next Conference be held?" Shahjahanpur was chosen.

Special Committee on the Tobacco Question.—The special committee on the tobacco question presented its report which was, on motion of J. H. Messmore, adopted. (*See reports.*)

Cawnpore Girls' High School.—J. L. Humphrey presented the following resolution, which was on motion adopted:—

Resolved.—That it is with great pleasure that we learn that the Woman's Foreign Missionary Society has assumed the debt on the Girls' High School at Cawnpore, and in order that the title to the said school may be vested in the Woman's Foreign Missionary Society this Conference hereby transfers to the said Woman's Society any title rights that it has in the said school and its property, at the same time expressing its interest in the welfare of the school, and sincerely wishing for its prosperity.

Appeal for Famine Relief.—On motion of E. W. Parker Bishop Thoburn was requested to prepare, in connection with the Corresponding Secretaries of the Conferences, an appeal to be published in the home papers for help in view of the prevailing famine, stating especially the condition of the country with reference to children.

On the motion of W. Peters it was decided that the donors be requested to send the money to Bishop Thoburn, who in connection with the Corresponding Secretaries and Treasurers, shall be a committee to distribute the funds according to the several necessities of the Conferences.

On the motion of J. L. Humphrey the Presiding Elders were appointed a committee to distribute the funds allotted to this conference.

Ninth Question—Jumman Lall.—The committee on Conference Relations presented its report on the case of Jumman Lall.

Question ninth was again called, and on the recommendation of the chairman of the committee, and the motion of his Presiding Elder, his character was passed, and he was advanced to the fourth year's class.

Written Answers to Required Disciplinary Questions.—The committee on Conference Relations presented the signatures of the brethren to the required Disciplinary question for file.

Adjournment.—On motion of S. Tupper, it was voted to adjourn till half past eleven o'clock.

The announcements were made, the benediction pronounced by Bishop Thoburn and the Conference adjourned.

Second Session.

Lucknow, 12th January, 1897.

Opening Exercises.—Conference convened at 11-30 A. M., Bishop Thoburn presiding. After the singing of the first hymn in Hindustani, Charles Luke, led in prayer.

State of the Church.—The Committee on the State of the Church presented its report. On motion of Dr. Scott the consideration of the report was made the order of the day at one o'clock.

Rev J. H. Barrows, D. D.—W. A. Mansell presented the following resolution, which was on motion adopted:—

Resolved.—That we have listened with much pleasure and profit to the very able and thoroughly evangelical lectures of Dr. Barrows, during his stay in Lucknow, and that we hereby express our appreciation of the important enterprise he is carrying out in this visit to India, and that we will follow him with our sympathy and prayers in the further prosecution of his helpful mission.

2. That we hereby record our appreciation of the noble work Mrs. Caroline Haskell has done in founding this lectureship in the interest of India's evangelization.

T. J. Scott, W. Peters,
W. A. Mansell, Haro Lall Mukerjee,
E. W. Parker, Joseph Wahid-ud-Din.

Salvation Army.—F. L. Neeld presented the following resolution which was on motion adopted.

Resolved.—That a committee consisting of C. L. Bare, S. Tupper, J. Blackstock and E. W. Parker, be appointed to represent to the headquarters of the Salvation Army the seeming conflict of work existing between the agents of that organization and those of our own Conference, and endeavor to make such arrangements as will prevent such conflict in the future.

J. W. Robinson,
J. B. Thomas.

Changing of Personal Names.—The special committee on the changing of the names of our preachers, presented its report, which was adopted. (*See reports.*)

Equal Ministerial and Lay Representation.—The proposition of the General Conference concerning equal ministerial and lay represention, in accordance with ¶. 34 of the Appendix to the Discipline, was laid before the Conference. A vote being taken, thirty-three voted in favor of the amendment proposed, and twenty-seven against it.

Eligibility of Women as Delegates to General Conference.—The proposition of the General Conference concerning the amendment to the Restrictive Rules in the matter

of eligibility of women as General Conference delegates, in accordance with ¶. 35 of the Appendix to the Discipline was laid before the Conference. A vote being taken, twenty-six voted in favor of the amendment, and thirty-eight against it.

Finances and Evangelistic Work—C. L. Bare presented the following resolution, which was, on the motion of J. H. Messmore, referred to the Presiding Elders to report at the next Conference :—

Resolved.—That a committee consisting of the Presiding Elders be appointed to consider and at the next session of the Annual Conference report, some plan for the payment of our preachers and teachers that will not compel preachers in charge to be pay-masters of the men under them. C. L. BARE,
J. W. ROBINSON.

Supervision of Educational Work.—The Special Committee on educational supervision presented its report, which was, on the motion of J. H. Messmore, referred back to the committee for translation.

Financial Aid for Small Schools.—The Bishop represented the case of small schools, with some suggestions concerning obtaining financial aid. On motion of T. J. Scott the matter was referred to the special committee on education for consideration.

Report on State of the Church.—The consideration of the report of the Committee on the State of the Church was brought forward as the order of the day.

Limit of Time for Speakers.—On motion of W. Peters the time allowed for each speaker was limited to three minutes instead of eight.

Report on State of the Church.—On motion of F. L. Neeld the whole report was referred back to the committee for further consideration.

Report on Sunday Schools—L. A. Core presented the report of the committee on Sunday schools. On motion of S. Tupper it was adopted (*See reports.*)

Financial Report of Theological School.—F. L. Neeld presented the financial report of the Bareilly Theological school which was, on motion of S. Knowles, adopted and placed on file.

Report of the Publishing House.—D. L Thoburn, Agent of the Publishing House, presented the report of the financial condition of the Methodist Publishing House. Ganga Nath also represented the Publishing House. On motion of J. Blackstock the report was adopted

English S. S. Lesson Leaves—D. L. Thoburn presented the following resolution, which was on motion adopted :

Resolved, That North India Conference recommend that the English lesson leaves be hereafter published at the Methodist Publishing House, Lucknow, provided the necessary funds can be secured. D. L. THOBURN

Revision of the Git ki Kitab.—J. W. Robinson presented the following resolution, which was on motion adopted :—

Resolved.—That a committee consisting of W. A. Mansell, D. M. Butler and the agent of the Publishing House be appointed to revise the Hindustani Git ki Kitab and prepare and cause to be printed a music edition of the same. Further that the committee be allowed to secure, if possible, the co-operation of Rev J. A. Elliott, of the Wesleyan Mission, in their work, and that the North-West India Conference be requested to appoint two members to act in conjunction with the committee from this Conference. J. W. ROBINSON,
J. H. GILL.

Report on Temperance.—D. M. Butler presented the report of the committee on Temperance which was on motion adopted. *(See reports.)*

Adjournment.—On motion of J. H. Gill it was voted to adjourn till half past five o'clock.

The announcements were made, the doxology sung, the benediction pronounced by J. L. Humphrey and the Conference adjourned.

THIRD SESSION.

LUCKNOW, January 12th, 1897.

Opening Exercises.— Conference convened at 5-30 p.m., Bishop Thoburn presiding. After the singing of a hymn, M. Stephen led in prayer.

Journal.—The minutes of the two preceding sessions were read in English and vernacular and approved.

J. H. Gill presented the following nominations which were on motion elected as nominated.

Auditing Committee.—J. W. Robinson, J. Blackstock, N. L. Rockey, L. A. Core, H. L. Mukerji, Mrs. Parker, Miss Hoge.

Triers of Appeals—J. Blackstock, F. L. Neeld, N. L. Rockey, W. W. Ashe, Stephen Paul, M. Stephen, W. R. Bowen

Committee on Conference Relations—T. J. Scott, J. Blackstock, L. A. Core, H K. List, G. H. Frey

Standing Committees.—*Statistics*:—N. L. Rockey, J. T. Robertson, G. E. Ferguson, G. D Presgrave.

State of the Church.—F. L. Neeld. J. L. Humphrey, J. W. Robinson, L. Cutler, Basant Ram, D. M. Butler, S. Paul.

Sunday Schools.—J. Blackstock, W. W. Ashe, D. M Butler, G. C. Hewes.

Temperance.—T. J. Scott, A. G. McArthur, S. B. Finch, D. A. Chowfin.

Deaconess Board of Supervision.—F. L Neeld, M. Stephen, L A. Core, W. R. Bowen, Miss English, Mrs. Parker, Mrs. Pare, Mrs. Mansell, Miss Thoburn.

Epworth League Board of Control.—J. W. Robinson, Miss Sheldon, D. L. Thoburn, Miss Sellars, W. A. Mansell.

Finance Committee.—On motion of J. B Thomas the Conference proceeded to the election of the Finance Committee.

The Bishop presented the nominations, Shib Datt Sanwal, W. W. Ashe, G. C Hewes and G. D. Presgrave were appointed tellers, and the ballot being taken, the tellers retired.

Sunday School Union.—The report of the S. S. Union Secretary and Treasurer was read On motion of W. A. Mansell the present officers were re-elected for the ensuing year.

Report of Conference Stewards.—The Board of Conference Stewards presented its report, which was on motion of J. H. Messmore adopted, and placed on file.

Twenty-Seventh Question.—The Twenty-seventh Question was called, "What are the claims on the Conference Fund?" Rs. 1086 was reported.

Twenty-eighth Question.—The twenty-eighth question was called, "What has been received on these claims?" It was stated that the claims had been paid in full.

Bishop Foss.—E. W. Parker presented the following resolution, which was on motion adopted.

Resolved, That we hereby express our extreme pleasure upon hearing of the expected official visit of Bishop Foss to India and Malaysia in the latter part of the present year and the early months of 1898. We beg to assure Bishop Foss that we anticipate great pleasure to ourselves and great profit to our missionary interests in Southren Asia as the result of his visit. We also rejoice to hear that Mrs. Foss is to accompany her husband on his tour through our missions in Southren Asia, and knowing as we do her warm interest in our work, and the accurate knowledge which she has long possessed concerning its details, we shall look forward to the presence of Bishop and Mrs. Foss among us with peculiar interest and with gratitude to the Church for sending them to us.

It is further Resolved, That the Corresponding Secretary be instructed to send a copy of the above resolution to Bishop Foss, with a personal letter explaining more in detail the wishes of the brethren in reference to the length of time to be spent among us, the different stations or fields to be visited, and to ascertain his wishes concerning all matters in which our missionaries can render him service.

Sanitarium Committee.—E. W. Parker presented the nominations for the committee on Sanitariums, which was on motion elected as follows:—S. Knowles, J. L. Humphrey, F. L. Neeld, E. W. Parker, P. T. Wilson, J. H. Gill.

J. H. Gill presented the following nominations, which were on motion elected as nominated.

Conference Hitorical Society.— J. L. Humphrey, *President*, C. L. Bare, *Secretary*, W. A. Mansell, *Treasurer*.

Conference Literary Society.— J. W. Robinson *President*, J. T. Robertson, *Vice President*, J. N. West *Secretary* and *Treasurer*.

Corresponding Secretary.—On motion of E. W. Parker, F. L. Neeld was elected Corresponding Secretary.

Treasurer of the Board for the Conference.—On motion of E. W. Parker, the Secretary was instructed to cast the ballot of the Conference for D. L. Thoburn for Treasurer of the Board for the North India Conference.

Literary Society Lecturer.—On motion of W.A. Mansell D. L. Thoburn was elected as the lecturer for the ensuing session of Conference, on behalf the Literary Society.

Report of Deaconess Board.—F. L. Neeld presented the report of the Board of Supervision of Deaconess work, which was accepted (*See reports.*)

Theological School Trustees.—J B Thomas resigned his position on the Board of Trustees of the Theological School and nominated F. L. Neeld in his place, who was elected.

F. L. Neeld presented the following nominations for Trustees of Theological School, who were elected:—L. A Core, C. L. Bare, and Mr. Geo. Luke, to succeed themselves on expiry of term.

Reid Christian College Trustees.—E W. Parker, presented the following nomination for Trustees of the Reid Christian College, who were elected:—W. Crawshaw in place of K. Harnam Singh, C. I. E., W. A. Mansell in place of J. B. Thomas, D. M. Butler in place of W. R. Bowen.

Local Committee, Naini Tal Schools.—J. H. Messmore presented the following nominations for Local Committee of the Naini Tal schools:

E. W. Parker, F. L. Neeld, J. L. Humphrey, S. Knowles, J. H. Messmore, S. S. Dease, R. Holingbury, Esq., T. J. Scott, Miss Thoburn, Mrs. Neeld.

The translation of the report of the special committee on Supervision of Educational Work was read to the Conference.

Finance Committee.—The tellers reported. The Bishop announced that C. L. Bare, T. J. Scott, L. A. Core, S. Tupper, and W. R. Bowen were elected, one Hindustani member still to chosen.

On motion of E. W. Parker the Secretary was instructed to cast the ballot for S. Paul for the remaining member of the Committee, he having received the next highest number of votes.

Finance Committee Alternates.—On motion of J. B. Thomas the Secretary was instructed to cast the ballot of the Conference for J. L. Humphrey, J. W. Robinson, Dilawar Singh, and M. Stephen as alternates, they having received in order the next highest number of votes.

Report of Special Committee on Education.—On motion of E. W. Parker the report of the special committee on education was referred to the Board of Education, with the request that it be printed and circulated during the year, and brought up at the ensuing session of Conference for consideration

Report of Board of Education.—L. A. Core, presented verbally the report of the Board of Education, which was on motion adopted

Bishop Thoburn.—W. Peters presented the following resolution, which was on motion adopted by a rising vote.

Ḳhudá-i-zúl jalál kí ṭaríf ho. Us ke kám aur bandobast dúr-andeshí ke ajíb hain, insán apní mahdúd aql se unhen samajh nahin saktá aur haqíqat men samajhná bhí mushkil hai, par wuh ham ire sochne aur ḳhiyál karne se pahle jántá hai ki hamárí ihtiyájen kyá hain. Insán cháhe jo kuchh soche yá tadbír kare wuh mahz fuzúl o bekár hai. Iláhí intizám ṭhík o be-nuqs hain, be shubha us ne hamárí duáon ká jawáb ináyat farmáyá. Chunánchi ham apne azíz Bishop sáhib ke apne darmiyán phir wápis áne se iská subút páte hain. Ham General Káunfarans kí is dánái ke intizám ke liye ṭahe dil se shukrguzár hain ki us ne humárí aur niz unkí jo ab tak halákat kí ráh men chalte hain hájaton ko baḳhúbí daryáft kiyá balki Iláhí ágáhí se is intizám ko manzúr farmáyá ki Bishop sáhib i buzurg ko phir is mulk ko mumtáj o manzár farmáyá. Ham is men sirf apníhí ḳhushí nahín záhir karte hain balki aur dígar kohsiyan is ḳhushí men muttafiq hain ki yih intizám bahut aalá hai. Lihází is intizám ke wajh se unke roshan chihre ko phir dekh sakte hain aur unkí muláim nasíhaton se mustafard hote hain aur báham dígar apní ihtiyájon ko bilá rok ṭok záhir kar sakte hain, naki sirf yihí balki ek sáth hoke áge ke liye Ḳhudá kí bádsháhat phailáne ke liye táqat páte hain. Ḳhudá unko qáim rakhe aur ziyáda zor o táqat rúhání aur jismání ináyat farmáwe.

W. Peters,
D. M. Butler,
W. R. Bowen,
S. Paul.

Resolution of Thanks.—W. Peters presented the following resolution, which was on motion adopted.

Ham Lucknow ke desí aur waláyatí sáhibán mulázim i Mishan aur gair mulázim i Mishan kí ibádat, birádarána ulfat, musáfir parwarí ke ṭahe dil se shukrguzár hain ki unhon ne is jalse ke aiyám men hamárí ásháish o árám ká intizám hatt-ul-imkán sab ke ḳhátir ḳhwah kiyá. Dúá hai ki Ḳhudáwand karím inhen apní rúhání o jismání fazilaton se aur ziyáda árásta farmáwe.

W. Peters,
D. M. Butler,
W. R. Bowen.

Board of Manager of the Missionary Society.—E. W. Parker presented the following resolution, which was on motion adopted.

Resolved, That we hereby express our sincere thanks to the Board of Managers of the Missionary Society for the generous help sent us during the past year, and at a time of great need. We beg to assure the members of the Board that but for their liberal grant of $10,000. we believe that a dangerous crisis would have been precititated upon our work in India; and it is our firm conviction that we have not only escaped a serious danger, but that the prosperity of our work in many places has been maintained largely, if not indeed solely, by means of the liberal aid which was thus sent to us.

J. T. Robertson.—The Committee on Examination of the fourth year reported that J. T. Robertson had passed in the required English studies, and he was on the motion of J. H. Messmore advanced to the class of Effective Elders.

Evangelistic Work for Women.—The Presiding Elders reported on the communication from the Woman's Conference, that it had been approved, and that so far as practicable, its suggestions would be carried out. The communication is as follows:—

Whereas, We are confronted by the problem how we can more effectively reach and instruct the Christian women of our villages, and believing that the time has come when we must arouse ourselves to greater and more systematic action in this most vital matter, even though it may take us more or less out of our grooved channels:—

Resolved,—That the months of November, December and February be suggested as months best suited for this especial work.

2 It is suggested that each station have its evangelistic committee, of which the Presiding Elder of the District, the Conference lady evangelist when there is one, the Preacher-in-Charge and ladies in charge of the work, be members.

3 That each station evangelization committee maintain a band of workers within its territory for at least three months a year, which shall be under the charge of some experienced worker, and which shall endeavor to visit each locality in the district where Christian women reside.

4 It is earnestly recommended that each Conference have at least one lady evangelist, appointed by the Conference. MRS. PARRER, MISS ENGLISH, MRS. MESSMORE DR. SHELDON. MRS. WILSON,

Dr. Leonard.—E. W. Parker presented the following resolution, which was on motion adopted.

Resolved—That as a Conference we express our great satisfaction with the arrangement by which Dr. A. B. Leonard has assumed charge of our missionary interests in connection with the Board at New York. We beg to assure Dr. Leonard that we are greatly pleased to have him placed in charge of our interests, and that we cherish the hope that our official relations with him will prove entirely satisfactory, not only to himself, but to the Board which he represents. We also express our entire readiness to co-operate with him in any and all movements which he may suggest for improving our relations to the Missionary society, or the efficiency of our work within the bounds of our Conference.

Adjournment.—On motion it was voted to adjourn till eight o clock. The announcements were made, the benediction pronounced by J. Blackstock, and the Conference adjourned.

FOURTH SESSION.

LUCKNOW, 12th January, 1897.

Opening.—Conference convened at 8 o'clock Bishop Thoburn presiding.

Journal.—The minutes of the preceding session were read and approved.

Board of Education.—On motion of E. W. Parker, L. A. Core and J. W. Robinson were elected on the Board of Education.

Twenty-third Question.—Question twenty-third was called, "Who are the superannuated preachers?" The name of J. T. Janvier was called, his character was passed, and on the motion of his presiding elder he was continued in the superannuated relation

J. W. Waugh—A fraternal letter from Dr. Waugh to the Conference was read by the secretary. On motion the Corresponding Secretary was instructed to send in reply fraternal greetings to Dr. Waugh and other returned missionaries.

Consecration of Deaconess—Adjournment.—On motion of C. L. Bare the Conference adjourned *sine die* after the consecration of Eva Hardy as Deaconess, the administration of the Lord's Supper, the reading of the appointments, and the closing prayer and benediction by Bishop Thoburn.

W. A. MANSELL,
Secretary

J. M. THOBURN,
Bishop.

PROGRAMME OF CONFERENCE ANNIVERSARIES AND RELIGIOUS SERVICES.

Monday Prayer Meetings—Daily at 8 A. M., conducted by Rev. Dr. Mansell, of the North-West India Conference.

Evening Prayer Meetings.—Daily at 8 P. M., conducted by various brethren.

Tuesday Evening, January 5th.—Special Meeting for discussion of the Financial Situation, J. H. Messmore, Chairman.

Wednesday Evening.—Conference Sermon by Rev. J. L. Humphrey.

Thursday Evening.—Educational Meeting, H. L. Mukerji, Chairman.
"Higher Education."—Miss Nichols.
"Common Schools."—Rev. J. B. Thomas.
"Sunday Schools."—S. Paul.

Friday Evening.—"Future Plans and Prospects," J. H. Gill, Chairman.
"Our Financial Problems, how Solved."—J. H. Messmore.
"Self Support."—Rev. T. J. Scott.
"Our Needs."—Wm. Peters.

Saturday Evening.—Missionary Meeting, S. S. Dease, Chairman.
"Weaknesses of our Work."—Rev. C. L. Bare.
"Training Converts."—Rev. H. A. Cutting.
"Supervision of Circuits."—Rev. L. A. Core.

Sunday.—Sunday schools, 7-30 A. M.
8-30 A. M. English Sermon, by Bishop Thoburn. Ordination of Deacons.
11 A. M., Lecture by Rev. John Henry Barrows, D. D., "The Universal Man and Saviour."
1 P. M., Love Feast and Memorial Service, J. L. Humphrey, Chairman.
3-30 P. M., Hindustani Sermon, by Bishop Thoburn. Ordination of Elders.
6 P. M., Sermon by Dr. Barrows, "The Universal Book."

Monday, Conference Closing Exercises.
Consecration of Eva Harvey as Deaconess.
Sacrament of the Lords' Supper.

REPORTS OF COMMITTEES.

SUMMARY OF STATISTICAL REPORT.

	1896.	1895.
CONFERENCE MEMBERS—		
European	17	21
Native	68	61
Local Preachers	244	226
Total paid workers	1,695	1,719
MEMBERSHIP—		
Probationers	23,249	22,170
Full Members	15,514	13,244
BAPTISMS—		
Adults	2,814	3,292
Children	2,307	2,593
Total	5,121	5,885
SUNDAY SCHOOLS—	1,008	1,049
Scholars, Christians	19,321	19,458
Non-Christians	19,088	16,347
Native Christian Cummunity	52,150	49,814
SCHOOLS—		
Boys' Vernacular	429	443
Girls' „	201	207
Boys' English and Anglo-Vernacular	23	24
Girls' do. do.	11	11
SCHOLARS—		
Christian Boys	5,893	5,474
„ Girls	2,763	2,519
Non-Christian Boys	5,125	4,685
„ Girls	2,126	2,062
Total	15,907	14,740
COLLECTIONS—		
Missionary	2,221	1,637
Children's Day	565	408
MINISTERIAL SUPPORT—		
From Europeans	5,104	4,791
From Natives	6,431	4,348
TOTAL RAISED IN INDIA	51,857	97,352

I
Report of the Committee on Sunday Schools.

In most respect the Sunday Schools work has made satisfactory progress during the year. For instance, we are encouraged to find that we have now 19,088 non-Christians in our Sunday Schools. This shows an increase of 2,741 over last year. But when we turn to the statistics of Christian scholars we find them less encouraging. During this year there has been added to our Christian community by baptism 5,121 souls. We should naturally expect to find a proportionate increase in the attendance of Christian scholars in our Sunday schools but the opposite is the fact. There has been an actual decrease of 138 over last year. We do not know how to account for this; but we wish to call the attention of all of our fellow-workers to this fact, and to earnestly ask them to devise some plans or methods to remedy this defect in our work.

Our statistical report shows that we have a Christian community of 52,150, only 19,321 of whom are enrolled in our Sunday schools, *i. e.*, about one in every three. This proportion seems to us to be far below what it should be. We recommend that, 1st, the presiding elders and preachers-in-charge put greater

emphasis on the great importance of Sunday school work : and then see to it that as far as possible our entire Christian community be brought under the influence of the Sunday schools. 2. That more than ever our Sunday Schools be made an evangelist agency through which men may be brought nearer to Christ, whose life and teaching they are designed to set forth. 3. That all of our workers strive in every possible way to make use of all available talent out side of mission employment, in teaching and in the general advancement of Sunday school work. All intelligent men and women of our church should become volunteer teachers and Sunday school workers.

L. A. CORE.
W. R. BOWEN.
G. H. FREY.
J. T. SAMUEL.

II. Report on Temperance.

The cause of Temperance has made some progress among us during the year; but not as much as it should have made. As a Church we stand fully committed to the principle of total abstinance from intoxicants of every kind and nature and we need to guard against the use of any thing of this nature in our societies with great vigilance and care. Therefore, Resolved, that we will diligently instruct our people as to the nature of intoxicant and the peril attending their use.

2. Total abstinance in our judgment is the only safe and true position to take and therefore we pledge ourselves to it and to its inforcement upon all our members.

3. That we recommend the introduction of the pledge into our Sunday schools and young peoples' societies and that occasional meetings be held in the interests of this cause, and that by frequent addresses and the distribution of literature upon this subject we will seek the more adequate instruction of our people, both English and Indian.

D. M. BUTLER, *Secretary.*
J. L. HUMPHREY, *Chairman.*

III Report of Committee on Memoirs.

John Todd McMahon was born in Columbia, Maine, U. S. A., May 5th, 1843. He was the son of Rev. Isaac and Margarte Todd McMahon. His mother was a cousin of John Todd, author of Todd's Student's Manual and of the gifted brothers Arthur and Charles Tuppen. His father was a graduate of Bowdion College, Me. Owing to slow mental development and defective sight, his early education was neglected. It is not known at what time he was converted ; but probably when he was quite young, for his journal, begun when he was 18 years old and continued all his life, shows that his following Christ was no new thing. He wrote then of beginning for the second time to read the Bible through in course. The spelling and the hand writing of this boy journalist are very defective ; but the same true, direct, simple spirit that characterized his whole life runs through it all. He read solid books, and had a clear mind; in that year he studied Algebra, Geometry and Latin, committing the Geometry to memory without any understanding of the problems He was a member of the Lyceum Literary Society and joined in the debates, but all the time crippled by his lack in the first elements of education. His parents were in debt for the home they had bought in Lima, N. Y., and needed his service in caring for the farm, so he was often kept from school, reciting irregularly to his father in Latin on rainy days and often for days together unable to study at all, yet longing for the opportunity.

In January, 1862, he was very ill with diphtheria. His sisters all had it and one sister, a girl of fourteen, died. She was conscious to the last and was not afraid to die but rejoiced in prospect of heaven.

In March of that year he wrote, "After praying and thinking, I have come to the conclusion that it is my duty to preach the Gospel."

Again in June of 1862 he wrote "Wo is me if I preach not the Gospel.' But his father needed his help and he saw no way to get an education.

Then came the war with the south and the call for volunteers. He still felt the call to preach and had studied with this end in view, yet after prayers and tears, he wrote "I feel it my duty to volunteer ; no prospect of prison or death alters my mind. If it is best for me to preach God will bring me back."

He had some narrow escapes: comrades fell at his side. Once a ball tore his garments, passing down into his boots. He was promoted from Corporal to Sergeant in place of a dear comrade.

His uncle died in hospital at Fairfax Court House, leaving a wife and six children with very little means of support.

For three years he served in the Union Army in the 136 N. Y. Volunteers and sent home of his earnings to help pay off the debt on the home. After his discharge from the army he prepared for college at Genesee Wesleyan Seminary and graduated from Genesee College, now Syracuse University, in June 1870, and received a preacher's license from the College Church, signed by Daniel Steele, D. D. He was married in August following at Penn. Yan. N. Y., and went from there to Genesee Conference, held at Elmira. Here he was ordained both Deacon and Elder by Bishop Mathew Simpson and shortly after received his appointment for India. He arrived in India in November and at the Annual Conference of January 1871 was appointed to Rae Bareilly, where he remained until the end of 1880. In January, 1881, he has appointed to Pauri. In June 1884 he was granted leave to go home, where he remained one year and came back without his family.

In 1890 he again went home on account of illness of Mrs. McMahon which was thought to be incurable but upon her recovery he returned with her at the end of 1891, when he was made Presiding Elder of the Kumaon District and stationed at Pithoragarh. One year later he was transferred to Dwarahat, where he died after an illness of about three weeks, contracted on his official visit to Eastern Kumaon.

On the evening of July 15th, 1896, his pure spirit left this world for home with God in heaven, having given 25 years 7 months service in the mission, two years of which were furlough.

This sketch was furnished by our dear sister, his widowed wife, now about to leave us and the scenes of blessed toil shared with her honored but now sainted husband.

It only remains for me to add a few words as to the work and prominent characteristics of our departed. He was a true and faithful missionary. His whole heart was given to the work. He deeply and sincerely loved the people. He knew them well, understood how they look at things, and approached them from this vantage ground and so no wonder that he was successful in winning their confidence and love. He was singularly transparent, simple, direct and straight forward. He was a true and noble man, a devoted Christian and a worthy representative of the church that honored him as one of its missionaries in India. It seems mysterious that one so well endowed for the work should be removed from it at a time when he is so much needed. God buries his workmen but carries forward his work.

We thank God for what he was and for what he did. His example will live with us and stimulate us to live and labor so that we may triumph as he did.

Servant of God, well done!
Thy glorious warfare is past;
The battle 's fought, the race is won
And thou art crowned at last.

Marhúm ki Kamiṭṭi ki riport Garhwál ki taraf se ham afsos aur dilí ranj ke sáth majlis ke ru-ba-rú pádrí J. T McMahon sáhib bayán karte hain, ki yih buzurg san 1883 Íswí men Garhwál men raunaq-afroz hue the aur san 1883 Íswí tak bá-dil-o-ján barí sargarmí se Ḳhudá kí ḳhidmat men waqt ko sarf kiyá.

Dúsrí bár jab apne watan se laute, to phir ísi jagáh par san 1886 se 1889 tak rahe. Yih sab ko malúm hai ki inhon ne 7 baras yahán par Masíh ke liye har tarah kí ḳhidmat kí aur dil men yihí ḳhwáhish rahí, ki main apní tamám umr Garhwál men Ḳhudá ke wáste ḳharch karúngá, so dhúp, barsát aur paháron par charhne se píṭh na pherí. Yahán tak mustaid sipáhí thá, ki ek dafa un ki Miss bábá bímár húi áp ne kamar bándhí ki main apne dihátí bháíon ko dekhungá aur is iráde se kuch kiyá. Kisí kisí ne sáhib se kahá, kí dekhiye Miss bábá bímár hai áj rát ṭhahar jáiye to kahne lage, hán, magar mujh ko Ḳhudá ke kám kí ziyáda fik hai aur bas.

San 1890 Íswí men un kámon ke Presiding Elder muqarrar húe aur jis waqt yih wafádár aur diler bahádur apne safar men thá, bímárí ke panje ne apná amal jamáyá har taur se iláj kiyá gayá magar maut kí naubat un ke liye baj rahí thí, aur Ḳhudá ke yahán unkí buláhat thí, so dawá kyá kare. Ákhir is bahádur ne kahá, ki merí qabr mere Hindustání bháíon ke sáth howe, is bahádur kí sipar Dwaráhat ke qabrastán men gir gai (Wáh re! Bahádur Yashú) aur apní azíz mem sáhiba aur bábá logon ko gam men chhorá. Ḳhudá un ko tasallí dewe. Sábih har ek ke liye namúna the, we maut tak wafádár rahe aur ab Masíh kí god men hain. Kásh! ki sab isí tarah marte dam tak imándár rahen.

S. MANSELL,
F. W. GREENWOLD,
D. A. CHOWFIN,
R. THOMAS.
} *Committee.*

Pádrí Zahúr-ul-Haqq sáhib san 1834 Íswí meṉ qasbe Tilhar meṉ paidá húe, aur 15 June 1859 ko Kashmírí koṭhí Barelí meṉ pádrí Humphry sáhib ke háth se baptisma páyá. Kuchh arse tak áp Barelí meṉ rahe, phir un kí tabdílí Nainí Tál ko húí, aur Bishop Thoburn sáhib ke pás ṭichar ka kám karte rahe.

Wahán se un kí tabdílí Murádábád ko húí, chúṉki us waqt pádrí Judd sáhib wahán ke preacher-in-charge the, unhoṉ ne áp ko ek láiq aur sargarm Íslí dekhkar preacher ká kám diyá. Bhaí ne nazdík nazdík ke ganwoṉ meṉ garm-joshí se apná kám kiyá. Bad is ke un kí tabdílí Barelí ko húí. Agarchí prechar the, taṉbhí hukm ke mutábiq ek waqt larkoṉ ke iskúl meṉ yane Orphanage meṉ larkoṉ ko parháte aur shám ko manádí ká kám karte the, yahán par un kí shádí Luke sáhib ke khándán meṉ ho gaí bad azán ba-báis zarúrat ke kuchh arse ke liye Boys' Boarding iskúl Sháhjahánpur, tabdíl húe, wahán par bhí apná kám ímándárí aur wafádárí se kiyá, phir wahán se Muradábád tabdíl kiye gae. Is waqt Dr. Parker sáhib yahán par maujúd the, sáhib ne un ko Bábú khera ko tabdíl kar diyá, yahán par bhaí Haqq sáhib ne aisí umda taur par kám ko anjám diyá, ki Dr. Parker sáhib kí nazar meṉ un kí khidmat láiq ṭnahrí, aur munásib samajhkar un ko bhárí bojh uṭháne ke liye qasbe Amroha ko tabdíl kar diyá, aur pádrí Ibráham Solomon sáhib ko jo ab Presiding Elder hain un kí madad ke wáste muqarrar kiyá, yahán par bhí bhái ne niháyat sargarmí aur josh ke sáth apne kám ko anjám tak pahuṉchává, aur 1870 Íswí meṉ Kánfarans trial aur Ordination ke liye Bareilly Conference meṉ aksar Bishop Colvin Kingsly sáhib ke háth se Deacon aur Elders ká order páyá, aur us hí san 1870 Íswí meṉ naí paidáish ko páyá aur niháyat sargarmí aur Rúl-ul-Quds kí táqat se apne kám ko anjám diyá. Phir bhái Haqq sáhib tín baras tak Murádábád kí kalísiyá meṉ pástar ká kám karte rahe, aur yahán par bhí apne kám ko niháyat garmjoshí ke sáth anjám diyá. Yahán se tabdíl hokar áp Bijnour ke preacher-in-charge rahe aur niháyat umda taur par kám ko anjám diyá, wahán se tabdíl ho kar Sambhal ko gae: aur yahán muqarrar hone se unhoṉ ke zarja se kám meṉ is qadr taraqqí húí ke san 1882 meṉ wuh Amroha District ke Presiding Elder muqarrar kiye gae. Phir un ke zariye se Meerut aur Bulandshahr kí taraf Mission ká kám is qadr phail gayá ki jald Meerut ko ek dúsrá District banáná pará. Bhái Haqq sáhib ne 12 baras kámil Presiding Elder ke kám ko niháyat wafádárí aur ímándárí ke sáth anjám diyá, aur basabab bímárí ke apne kám Presiding Eldership se retire hokar Chandausí ke Preacher in-charge muqarrar húe aur apne ákhirí waqt tak Khudáwand kí khidmat ko ba-dil o ján karte rahe aur July san 1896 ko kamál khushí aur ímán ke sáth is dunyá se rukhsat húe aur ab Bihisht meṉ Báp ke pás hain. Bhái Zahúr ul Haqq sáhib ek sachche pakke, ímándár, sábir, rahm-dil nek-namúna aur Íslí dost shakhs the, wuh apní zindagí meṉ aise nek chalan rahe ki kabhí kisí ki yih jurat na húí ki unglí uṭhá sake, ye Íslíoṉ aur gair qaumoṉ ke darmiyán aise har dilazíz the, ki sabun ki taríf karte hain, un ke zariye se hazároṉ ádmí pakke aur sachche Íslí ban gae, aur ab un meṉ se saikaroṉ aalá khidmat par Masíh ke wáste kám karte hain, we dunyawí libás ke pahinne meṉ wáizoṉ ke liye ek umda namúna the, kabhí unke dil meṉ shauq na thá ki qímatí ya umda libás pahinne meṉ paisa kharch karen, balki bárhá unkí nasihat yih thí, ki is ká paisa bachákar garíboṉ kí talím meṉ sarf karen. Rúháni hál aur díndárí meṉ we namúne ke laiq the, bahut subh uṭhkar Pák Kalám ká parhná duá mángná aur gít gáná un kí khúrák thí. Bhái Haqq sáhib kí yádgárí ek pusht tak ham logoṉ ke dilon se játí na rahegí. Ham sab Masíhioṉ ká haqq hai ke jis tarah pádrí Haqq sáhib nek namúne ke sáth is dunyá meṉ rahe aur ákhirí waqt tak Masíh meṉ qáim rahe ham bhí isí tarah apní zindagí ko is dunyá meṉ kaṭeṉ. Aur Masíh ke láiq gawáh howeṉ. Ámín.

H. J. ADAMS,
For Committee.

IV.

Report of Special Committee on Tobacco Question.

Your committee presents the following report:—

1. The evil referred to, of failing to keep this special promise, and the influence of this on the morals of our people is even greater than was anticipated.

2. That, as it is not in our power to change the questions of the discipline, we urge on every member of the Conference the importance of fulfilling faithfully the conditions of that promise, even though they may not have personally made the promise at the time of their reception.

3. If any aged, or any afflicted by bodily infirmity, considers that he is unable to be an example in this respect, he should frankly state the fact to the Conference and thus free himself from the aspersions cast upon us.

4 In future this promise should be considered like any other promise and unfaithfulness in keeping it should be punished according to the discipline of the Church.

5. Should a Local Preacher after making the promise fail to keep it, he should be dealt with in a disciplinary manner, and no Local Preacher who may be hereafter licensed to preach should be elected to orders, who has not faithfully kept this promise during the four years previous to his recommendation for orders.

6. In short we would impress it upon all our preachers of every grade that whatever promise they may make on any subject, they should faithfully keep the promise.

7. We request that this report be also printed as an appendix in all the District Conference Minutes connected with the North India Conference.

E. W. PARKER, H. L. MUKERJEE,
F. L. NEELD, M. STEPHEN,
W. PETERS, S PAUL.

Ap kí kammitṭí hasb i zail riport pesh kartí hai :—

(1) Ki yih aib is ḳhâss wada-ḳhiláfí ká aur us ká asar hamáre logoṉ ke aḳhláq par us se bhí ziyáda hai, jitná hameṉ ḳhauf thá.

(2) Chúṉki hameṉ iḳhtiyár nahíṉ ki Discipline ke sawálon ko tabdíl kareṉ, lihází ham Kánfarans ke har sharík se tákídan arz karte haiṉ, ki zarúr is wade ki sharáit ko púrá kareṉ, agarchi unhoṉ ne ḳhud bhí apní sharákat ke waqt yih wada na kiyá ho.

(3) Agar koí umr-rasída shaḳhs yá jo koí jismání kamzorí meṉ mubtilá ho aur apne taíṉ is bát meṉ namúna hone ke qábil na samjhe, to wuh safái se Kánfarans ke sámhne yih iqrár kare aur is tarah apne taíṉ un ilzámoṉ se barí kare jo haṁ par lagáe játe haiṉ.

(4) Áyanda ko yih wada misl aur wadoṉ ke ḳhiyál kiyá jáwe aur is ke toṛne kí Discipline ke mutábiq sazá dí jáwe.

(5) Agar koí Local Preacher wada karne ke bad, us ke ḳhiláf chale to Discipline ke mutábiq us ká faisala kiyá jáwe, aur koí Local Preacher jis ke pás manádí ká laisans hai, Kánfarans meṉ hargiz áyanda ko Árḍíneshan na páwe, jab tak ki wuh Árḍíneshan kí sifárish ke peshtar chár baras tak is wade par qáim na rahá ho.

(6) Al-garaz ham apne har darje ke prícharoṉ se tákídan aur salábatan yih darḳhwást karte haiṉ, ki jo wada we kisí bát ke báre meṉ kareṉ, us ko púrí taur se wafá kareṉ.

(7) Ham darḳhwást karte haiṉ, ki yih har Disṭrikṭ Kánfarans kí yáddásht ke sáth bhí chhapwáyá jáe.

V.

Report of Committee on changing of Names.

Your committee to whom was referred the question of the irresponsible and perplexing changing of names among our Hindustani preachers and other native Christians beg leave to report :—

1. We are convinced that the said practice of changing names not only works confusion in our records, but also is likely under some circumstances to make legal complications and liability to penalty.

2. We submit that as a rule, personal names current in the country are at present more appropriate, being more helpful in the work of evangelism and congenial to the ordinary tastes and preferences of the people.

3 We recommend that our Conference and all our church authorities, and those in charge of institutions, in dealing with names, recognize only those found on our church records or authorized in some valid way.

4 We recommend that our preachers and people discourage as far as possible the practice of changing names, giving countenance to it only in case of some useful and valid reason.

T. J. SCOTT,
For the Committee.

VI.

Report of the Auditing Committee.

The Auditing Committee report the following accounts as audited by them: Garhwal, Pilibhit, Bareilly, Oudh and Gonda districts and Sambhal parent board district accounts for the entire year. Sitapur district and Reid Christian College accounts through the third quarter and Bareilly Theological school through the school year. Wellesley Girls' school, Oak Openings Boys' school and Sambhal district W. F. M. S. accounts through the second quarter. The Conference Treasurer, the W. F. M. S. Conference Treasurer, Sunday School Union and Board of Education books for the entire year, and the Gadoli and Bidwell Girls' school building accounts have also been audited. There remains unaudited the 3rd and 4th quarters accounts of Wellesley and Oak Openings schools, and the 4th quarter accounts of Sitapore district.

The presiding elders report to us as audited for the year all books of Garhwal, Pilibhit Sambhal and Oudh districts. In Moradabad all but those for Moradabad circuit, which is audited up to the 2nd quarter; in Sitapore district all but those for the Girls' Boarding School for the third quarter; in Kumaon all but those of Pithoragarh and the Medical work of Bhot circuit; in Bareilly district all account have been audited through the third quarter, save those of Dataganj, Binawar, Sadar Bazar, Bilsi and Bisauli circuits, which were audited for the entire year, in Gonda all accounts through the second quarter.

J. BLACKSTOCK,
L. A. CORE,
S. S. DEASE,
J. W. ROBINSON,
G. C. HEWES.

VII. Board of Supervision Deaconess Work.

The Deaconess Board of the North India Conference met January 12th. The names of the following persons were called and their characters passed. Miss Thoburn, Miss Hoge, Miss Scott, Miss Sheldon, Miss Buddon, Miss Hardie and Mrs. Tucker, Miss Means was accepted in full connection, having been consecrated in Akron, Ohio. Miss Hardie was recommended for consecration. Miss Tresham, Miss Hoge, Jasma and Kali were continued on probation and recommended to prepare for examination on the prescribed course of study for Deaconesses.

L. S. PARKER,
Secretary.

VIII. Report of Examining Committees.

FIRST YEAR.

Report of the examination Committees for the first year in Conference studies: Joseph Jacob, Bahadur Singh, Ganga Nath, Joseph Dysell, Joshua Solomon, Joshua. S. Samuel, passed in all the subjects. Benjamin Marqus, passed in all but Church history. Nazam Ali failed in Bible Barhaqq and in Church history.

SECOND YEAR.

W. W. Ashe passed in Hindi Grammar, Bhikhi Lal and Joseph Wahid-ud-Din passed in Makhzan Ilim-i-Illahi and Thomas' Introduction; G. E. Ferguson passed in Makhzan Ilm i-Illahi; Mohamad Hassan Jan passed in all the studies of the second year except Makhzan Ilm Illahi; Bulaqi Singh and Bhansi Dhar passed in Masil Ibn Ullah.

J. A. CORE,
D. M. BUTLER.

THIRD YEAR.

Report of the Examining Committee for the third years course:

The following brethren appeared before the Committee and passed creditably in all of the subjects assigned for the year.

1. Isa ka Sirat; 2. Tashrih ul Taslis; 3. Iswá Sabut; 4. Sat Mat Nirúpan, Written Sermon; Mazhar ul Haqq, J. Wahid ud Din, S. B. Finch, G. E. Ferguson, Basant Ram, Chhote Lal, G. D. Presgrave, Bikhe Lal, Jumman Lal.

D. L. Thoburn passed in Hindi Course: Shakuntula; Luke and John's Gospels, Translation Hindi-English, English-Hindi.

J. L. HUMPHREY.

FOURTH YEAR.

D. L. Thoburn, passed in Vol. II of Miley's Systematic Theology.
J. T. Robertson, passed in ,, of Miley's Systematic Theology.
W. W. Ashe, passed in Vol. III. of Pope's Systematic Theology.
J. W. Robinson, passed in his Urdu written Sermon.
The following passed in the studies of the 4 th year;
A. G. McArthur, Shib Dat Sanwal, Behari Lal, J. F. Samuel, Fazal Masih, R. S. Franklin, B. S. Phillip, A. Sweet, Jumman Lal, D. M. Butler and Buldeo Pershad.

F. L. NEELD,
For Committee.

No candidates appeared for the fifth year candidates. For admission N. Childs, A. Frank, A. Baley J. H. Smart, J. H. Walter, and Prabhu Dayal passed: Yaqub Ali, failed.

S. S. DEASE.

LOCAL ORDERS.

The following passed the examination for Deacons orders:—Ghasi Ram Lazar Shah, Adjudhia Pershad, John Higganbotham, Jiya Lal, Joseph H. Smart, Prem Singh, M. S. Bailey, Lachman Singh, Henry Waleski, Chhoti Lal, Samuel, and Jumman Singh,

C. L. BARE.
For Committee.

COURSES OF STUDY.

——:o:——

A.—FOR AMERICAN MISSIONARIES.

ENGLISH STUDIES.

I Year. 1. Introduction to the Holy Scriptures: Old Testament, pp 1,417.—*Harman.*

2. Exegesis: Selections from the Gospels.

3. Systematic Theology. Vol. I, *Miley.*

4. Plain Account of Christian Perfection. *Wesley.*
To be read: Wesley's Sermons, Vol. II.

II Year. 1. Introductions to the Holy Scriptures: New Testament, 448, 770.—*Harman.*

2. Exegesis: Selections from the Pauline Epistles.

3. Atonement in Christ. *Miley.*

4. The Sacraments: Baptism and the Lord's Supper. *Watson.*
To be read: Steven's History of Methodism.

III Year. 1. Exegesis: Selections from the Pentateuch.

2. Studies in Theology: The Supernatural Book. *Foster.*

3. Bibical Hermeneutics. *Terry.*

IV Year. 1. Exegesis: Selections from Isaiah.

2. Systematic Theology. Vol. II, *Miley.*

VERNACULAR STUDIES.

I. This course shall consist of three standards of two sections each, *viz.*, Lower, Middle, and Proficiency Standards, in both the Urdu and Hindi languages.

II. The Urdu and Hindi of the Lower Standard shall be compulsory: and one section, either the Urdu or the Hindi, of the Middle and Proficiency Standards respectively.

III. The candidate will be expected to pass the first section of the Lower Standard examination within, or at the close of, his first year's residence, and he may be allowed to complete both sections in that time: but *must* pass in both within two years from the time of joining his conference in India.

IV. All conference examinations shall take place under the direction of a board of six or more examiners appointed by the Bishop, which board shall, as far as possible, remain unchanged from year to year

V. The annual conference examinations shall begin on the morning of the day preceding the date fixed for the opening of the conference, a majority of the board being present.

VI. The following course of study, in accordance with Rule I, is proposed:

LOWER STANDARD.

A.—URDU: FIRST YEAR.

1.	**Grammar.** Platts', omitting chapters on Arabic and Persian construction and Derivations and Syntax		100
2	**Reading.** (Roman, Lithograph and Type): Matthew and Mark's Gospels Haqaiq ul Maujudat		100
3.	**Translation.**		150
	(1.) Urdu-English: 10 lines from Urdu Sec Bk. C E. S.,	50	
	(2.) English-Urdu: 10 lines from Eng. Sec. Bk. C. E. S., half written in Persian and half written in Roman,	60	
	(3.) Definition	40	
4.	**Pronunciation**		100
5.	**Conversation**		100
	Read: Bishop Thoburn's India and Malaysia,		

B.—HINDI: SECOND YEAR.

1.	**Grammar:** (Kellogg's)		100
2.	**Reading.** (Nagri). Matthew and Mark's Gospels and Dharm Tula		100
3.	**Translation**		150
	(1.) Hindi-English: 10 lines from Hindi Sec. Bk. C. E S.,	50	
	(2.) English-Hindi: 10 lines from Eng Sec. Bk. C. E. S., half written in Nagri and half written in Roman	60	
	(3.) Definition	40	
4.	**Pronunciation**		100
5.	**Conversation**		100
	Read: Hunter's Brief History of the Indian People.		

MIDDLE STANDARD.—THIRD YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1.	**Grammar:** Platts', the whole Forbes' Persian		100
2.	**Reading.** (Litho. and Type): Luke and John's Gospels. Din-i-Haqq ki Tahqiq. Mutakhabat i Farsi		100
3.	**Translation**		150
	(1.) Urdu-English: 10 lines from Urdu Third Bk. C. E. S.,	50	
	(2.) English-Urdu: 10 lines from Eng. Third Bk. C. E. S., half written in Persian and half in Roman ...	60	
	(3.) Definition	40	
9.	**Pronunciation**		100
5.	**Conversation**		100
	Read: Muir's Life of Muhammad.		

B.—HINDI.

1. **Grammar**: (Review) 100
   Ballantyn's Elementary Sanskrit.
2. **Reading**: Luke and John's Gospels 100
   Shakuntala, (edited by Raja Lakshman Singh).
3. **Translation** 150
   (1.) Hindi-English: 10 lines from Hindi Third Bk. C. E. S., 50
   (2.) English-Hindi: 10 lines from English Third Bk. C. E. S., half written in Nagri and half in Roman ... 60
   (3.) Definition 40
1. **Pronunciation** 100
2. **Conversation** 100
   Read: Wilkin's Hindu Mythology.

PROFICIENCY STANDARD.—FOURTH YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1 **Grammar**: Kempson's Syntax and Idioms of Hindustani.
   Palmer's Arabic 100
2. **Reading**: Mizan-ul-Haqq.
   Bag o Bahar: Sair Dusra Darwesh ki.
   Forbes' Arabic Reader 100
3. **Translation** 150
   (1.) Urdu-English: 20 lines from Urdu Fourth Bk. C. E. S. 50
   (2.) English-Urdu: 20 lines from English Fourth Bk. C. E. S., half written in Persian and half in Roman ... 60
   Short Sermon in Persian Character.
   (3.) Definition 40
4. **Pronunciation** 100
5. **Conversation** 100
   Read: Sell's Faith of Islam.

B.—HINDI.

1. **Grammar**: Hindi (Review).
   Monier Willam's Sanskrit 100
2. **Reading**: Sat Mat Nirupan.
   Prem Sagar.
   Hitopadesha, first book 100
3. **Translation**: 150
   (1.) Hindi-English: 20 lines from Hindi Fourth Bk. C. E. S., 50
   (2.) English-Hindi: 20 lines from English Fourth Bk. C. E. S., half written in Nagri and half in Roman ... 60
   Short Sermon in Nagri Character,
   (2.) Definition 40
4. **Pronunciation** 100
5. **Conversation** 100
   Read: Monier William's Religious Life and Thought in India.

VII. The candidate, in order to pass, must obtain at at least one half aggregate marks in each subject.

VIII. The Board of Examiners, through the Registrar, shall at the close of the examination, inform the candidate and the secretary of the conference of the result.

B.—FOR HINDUSTANI MINISTERS.

SALANA KANFARANS KI ḴHWAṆDAGI.

Dákhila ke liye—1. Ummedwár Urdú yá Hindí Qawáid, Jugráfiya aur Hisáb achchhí tarah se jáne.

2. Qadím Tawáríḳh ke Iḳhtisár, Roman-Urdú, or Landmark of Ancient History.

3. Hunter's Brief History of the Indian People in English, Lithograph-Urdú or Hindí.

4. Jugráfiya Pák Kitáb, yá Scripture Geography.

5. Discipline.

PAHLA SAL.

1. Filásafi dar báb Tadbír i Naját, or Walker's Philosophy of the Plan of Salvation, or Mat Parikshá.

2. Ḳhutút ba-nám Jawánán i Hind, or Mitchell's Letters to Indian Youth, or Sat Mat Nirúpan meṇ jo Hinúd kí bábat hai.

3. Hurst's Short History of the Early Church in English or in Lithograph-Urdu, or Caleb's Intiḳháb i Tawáríḳh i Kalísiyá.

4. Wayland's Moral Science in English or in Lithograph-Urdú or Baiba Bar-haqq.

5. Tahrírí Wąz.

Mutálaa ke liye—1. Stobart's Islám or Tawáríḳh Mohamdí or Áwágawan Bichár. 2. Dín Islám aur us kí tardíd in Roman Urdú or in Lithograph-Urdú

DUSRA SAL.

1. Binney's Compend, or Maḳhzan Ilm Iláhí.

2. What think ye of Christ, (Vaughan's) or Masíh Ibn Ulláh or Dharm Pustak se ádhe bhig meṇ Khríshṭ ká Samáchár.

3. Field's Hand-book of Theology, one half, or Taríq ul Hayát or Dharmá Dharm Parikshá Patr.

4. Introduction to Thomas' Commentary on Genesis, in Roman-Urdú.

5. Tahrírí wąz.

Mutálaa ke liye—1. Clark's six Lectures on the Áryá Samáj in English or Urdú or Hindí. 2. Forman's Áryá Samáj or Miṭṭah-ul-Taurat, or Páp Sodhan Siddhánt.

TISRA SAL.

1. Bushnell's Character of Jesus, Ísá kí Sírat. 2. Thomas' Tashríh-ul-Taslís in Roman-Urdú. 3. Fishers' Manuel of Christian Evidences in English, or Íswí Subút, Romah-Urdú. 4. Fields' Hand-book of Theology, completed, Sat Mat Nirúpan meṇ dín Íswí kí bábat. 5. Tahrírí Wąz.

Mutálaa ke liye—1. Murdoch's Popular Hinduism or Lakshmí Shankar's Primer of Biology in Urdú or Hindí.

CHAUTHE SAL KE IMTIHAN KE SUWALAT.

1. Rúhání zindagí kyá hai? Us kí asliyat bayán karo.

2. Kyúṇkar mąlúm hotá hai, ki ham meṇ Rúhání zindagí hai?

3. Wáiz ko kis tarah mąlúm hotá hai ki Ḳhudá ne mujh ko wąz ke kám k wáste talab kiyá hai?

Fasl 1.

Díndárí aur auqát-guzárí ke bayán meṇ. wasf cháhiyeṇ?

1. Ḳhádim ud dín ke khás kám bayán karo, aur yih batáo ki is ḳhidmat ke wáste kaun kaun se

5. We kaun se tariqe haiṇ, jin se yih ausáf barhte játe haiṇ?

6. Batáo ki logoṇ ke gharoṇ par ahwál-pursí ke liye jáná kaisá zurúr hai, aur yih kaho ki tumhárí is kám meṇ kis qadar tawajjuh hai?

7. Yih batláo ki kis tarah paṛhte likhte ho ?
8. Jab se tum Kánfarans ki imtihán-bardárí meṇ ho, tab se tum ne jitní kitábeṇ har sál dekhí haiṇ un sab ke nám batláo.
9. Kutub i Muqaddasa ke paṛhne meṇ tumhárá kitná waqt sarf hotá hai ? aur kis taríqe se paṛhte ho ?

Fasl 2.

Baibal ká imtihán. 1. Kis iatibár se tum Baibal ko Kalám i Iláhí jánte ho, aur kin daláil se tum yih ráe rakhte ho !
2. Kis dalíl se Majmúá i Ahd i Atíq ko, jo ham meṇ murawwij hai, muatabar jánte ho ? Khulása bayán karo.
3. Kis dalíl se we sab Kitábeṇ jo is Majmúá i Ahd i Jadíd meṇ dákhil haiṇ muatabar o sahíh jánte ho ? Mukhtasar bayán karo ?
4. Kis tarah Muhammadíoṇ ke is dawe ko ki Kutub i Muqaddasa mansúkh ho gaí haiṇ, galat sábit karte ho ?
5. Khurúj i Misr se Yashúá kí maut tak, Isráelíoṇ kí táríkh ká khulása batáo?
6. Das firqoṇ kí bagáwat ke mutaalliq jo khass wáqiát haiṇ, unheṇ bayán karo?
7. Yahúdíoṇ kí sálana Ideṇ aur níz yih ki kis bát ke wáste muqarrar húí thíṇ, aur kis tarah par adá kí játí thíṇ, batáo ?
8. Khass khass nabíoṇ ke nám aur jis zamáne meṇ unhoṇ ne nubúwateṇ kíṇ, wuh zamáne aur níz yih, ki we nubúwateṇ kis báre meṇ thíṇ, bayán karo ?
9. Khudáwand Masíh kí bátoṇ se kuchh aisí misáleṇ do, jin se záhir hotá hai, ki wuh Puráne Ahd ke nawishtoṇ ko muatabar samajhtá thá.
10. Kaun sí pesh-khabaríaṇ Masíh se mutaalliq haiṇ, khusúsan us kí ámad aur sirat aur kám aur maut se ?
11. Masíh kí zindagí ke hálát kis kis waqt ke malúm haiṇ, aur muddat ahd i risálat kis qadr thí ?
12. Us kí risálat ke khass wáqiát aur jahán jahán ki we guzre haiṇ batláo?
13. Khass khass báteṇ mundarja i Aamál i Rasúl batláo ?
14. Muajiza kyá hai aur muajizoṇ se kyúṇkar malúm hotá hai ki Kutub i Muqaddasa min jánib Alláh haiṇ ?

Fasl 3.

1. Khudá ká wajúd Baibal se kis tarah sábit hotá hai ?
Baibal kí talímát ke bayán meṇ. 2. Baibal se Taslís ká kyá subút hai, yane ki ek Khudá meṇ tín aqnúm haiṇ?
3. Khudá kí sifát batláo aur har sifat ká subút Pák Nawishtoṇ se do ?
4. Khudá ke mujassam hone ká masala jo Kutub i Muqaddasa meṇ páyá játá hai, use bayán karo, aur yih batáo, ki us talím ko najat ke bandobast se kyá iláqa hai ?
5. Masíh kí Uluhiyat Kutub i Muqaddasa se sábit karo ?
6. Baibal kí kaun kaun sí áyat Uluhiyat i Masíh ke mukhálif Musalmán pesh karte haiṇ, aur tum un ke kyá mane lete ho ?
7. Rúh i Quds kí aqnúmiyat ká, aur Uluhiyat ká aur us ke kám ká Pák nawishtoṇ se subút do?
8. Adam ke gunáh ká natíja us kí aulád ke haqq meṇ kyá húá ?
9. Masíh ke kafáre aur gunahoṇ kí muáfí meṇ kyá iláqa hai ?
10. Masíh ke ji uthne ká subút do?
11. Masíh kí shafáat kí ashiyat aur fáidá, jaise Kutub i Muqaddasa meṇ talím hai, bayán karo ?
12. Rúh ul Quds kí gawáhí kí nisbat kyá talím o dalíl hai ?
13. Masíhí kamáliyat ká masala jo Wesley sáhib ne sikhláyá hai use mukhtasaran bayán karo aur Baibal se us ká subút do ?
14. Nai Paidáish aur kámil pákizagí ke darmiyán jo farq hai, use samjhá do ?
15. Is dawe ke báre meṇ ki "Jo koí az sar i nau paidá hotá hai is taur se nahíṇ giregá, ki ákhir i kar halák ho jáe," hamárí Kalísiyá kí kyá ráe hai ? aur sábit karo, ki yih ráe Kalám i Iláhí ke bamújib hai ?
16. Batáo ki Baptisma kaisí rasm hai, aur kis garaz se hai, aur kyúṇ farz hai ? har bát ká subút do.
17. Sábit karo, ki bachchoṇ ko baptisma denú munásib hai?
18. Baibal meṇ Ashá e Rabbání kí nisbat kaun kaun se muháware áe haiṇ, aur wuh kis garaz se haiṇ aur Masíhíoṇ par us ká mánná kyúṇ farz hai ?
19. Hindúoṇ ke masala i tanásukh, yane káyá-palat ko kyúṇkar galat sábit karte ho?

20. Jism ke jí uṭhne ke báb meṉ, Kutub i Muqaddasa meṉ kyá tạlím hai. hawála do.

FASL 4.

Kalísiyá ke intizám o tartíb ke bayán meṉ.

1. Kalísiyá ke tarah tarah ke intizámát bayán karo
2. Methodist Episkopal Kalísiyá meṉ General Kanfarans aur Annual Kánfarans aur Kwáreṭe-liKánfarans ke mutaạlliq kyá kyá kám haiṉ?
3. Kalísiyá ke uhdedároṉ meṉ "Bishop" aur "Presaiding Elder" aur "Elder" aur "Ḍíkan" aur "Khádim-ud-dín" aur "Lokal Wáiz" aur "Muḳhtárkár" aur "Amánatdár" aur kilás ke Hádí jo haiṉ, un meṉ har ek ká kitná iḳhtiyár hai, aur kyá kám mutaạlliq hai, aur kis ke sámhne jawáb dihí hai?

FASL 5.

Táríḳh i Kalísiyá.—1. Yahúdíoṉ ke ḳháss firqe Masíh ke waqt meṉ kitne the, un ká bayán karo.

2. Awáil zamánoṉ meṉ jo ạzíyateṉ Masíhíoṉ ne uṭháí haiṉ, un ká kuchh bayán karo.

3. Un wasáil ká bayán karo, jin ke sabab se ibtidá meṉ Masíhí mazhab bahut phailá, (Mather sáhib kí Tawáríḳh i Kalísiyá tísrá báb dafạ 1, 2, 3, 5 ko dekho.)

4. Gnosṭikoṉ kí kyá tạlím thí aur us se qadím Kalísiyá parkyá ḳharáb asar paṛá? (Mather sáhib kí Tawáríḳh i Kalísiyá tísrá báb dafạ 85)

5. Luther sáhib se ạin qabl dín i Ịswí ká kyá hál hai?

6. Baṛí Isláh i Mazhabí jo Luther sáhib ke waqt meṉ húí, us ká hál batáo, kis sabab se wuh isláh húí thí, aur kaun kaun log usmeṉ sharík i hál the?

7. Britániya i Uzma meṉ Methodist Kalísiyá ke muqarrar hone ká sabab batáo aur Wesley sáhib kí taríḳh meṉ ḳháss log kaun the?

8. Methodist Epiekopal Kalísiya kis sabab se aur kis waqt meṉ aur auwa kaháṉ baní? (Discipline ká báb i auwaldekho.)

9. Hinúd ke muḳhtalif firqe aur yih ki we kaháṉ se nikle aur unká bání aur unke ḳháss ạqíde batáo?

10. Muhammadíoṉ ke dín kí ibtidá aur Muhammad sáhib ká kuchh bayán karo aur muḳhtalif firqoṉ ká aur un ke hádíoṉ ká kuchh zikr karo?

11. Sikhoṉ ke mazhab kí ibtidá kaháṉ se hai aur use Hinúd o Islám ke mazhab se kyá ịláqa hai?

12. Brahmo mazhab ká ágáz o taraqqí aur hálát maujúda aur ḳháss ạqídoṉ ká bayán karo?

TO BE READ.

Mutálạa karne ke liye.

1. Táríḳh i Yúsufí, Josephus. (M. P. House, Lucknow.
2. Brahmo Mazhab. (M. P. House, Lucknow.)
3. Augustine ke Iqrárát, Augustine's Confession. (N. I T. S.)
4. Hal ul Ashkál. (M. P. House, Lucknow.)
5. Jámị ul Faráiz. (Lahore, Tract Depot.)
6. Miftáh ul Hinúd. (M. P. House, Lucknow.)

SESSIONS OF THE NORTH INDIA CONFERENCE.

	Place.	Time.	President.	Secretary.
1	Lucknow.	Dec. 8-14, 1864	Bishop E. Thompson.	J. H. Gracey.
2	Moradabad.	Feb. 1-7, 1866	Rev. J. Baume.	T. J. Scott.
3	Shahjahanpur.	Jan. 10-17, 1867	Rev. J. T. Gracey.	Do.
4	Bijnour.	Jan. 16-21, 1868	Rev. J. M. Thoburn.	Do.
5	Bareilly.	Jan. 14-22, 1869	Rev. C. W. Judd.	J. D. Brown.
6	Bareilly.	Jan. 20-27, 1870	Bishop C. Kingsley.	Do.
7	Lucknow.	Jan. 12-18, 1871	Rev. J. W. Waugh.	J. H. Messmore.
8	Moradabad.	Jan. 18-24, 1872	Rev. J. L. Humphrey.	S. S. Wetherby.
9	Bareilly.	Jan. 18-22, 1873	Rev. T. S. Johnson.	Do.
10	Lucknow.	Jan. 7-13, 1874	Bishop W. L. Harris.	J. D. Brown.
11	Shahjahanpur.	Jan. 6-12, 1875	Rev. T. J. Scott.	Do.
12	Cawnpore.	Jan. 13-18, 1876	Rev. D. W. Thomas.	B. H. Badley.
13	Moradabad.	Jan. 3-9, 1877	Bishop E. G. Andrews	Do.
14	Bareilly.	Jan. 9-15, 1878	Rev. J. H. Messmore.	Do.
15	Lucknow.	Jan. 9-14, 1879	Bishop T. Bowman.	Do.
16	Cawnpore.	Jan. 7-12, 1880	Rev. E. W. Parker.	Do.
17	Bareilly.	Jan. 5-11, 1881	Bishop S. M. Merrill.	Do.
18	Moradabad.	Jan. 11-17, 1882	Rev. S. Knowles.	Do.
19	Lucknow.	Jan. 10-16, 1883	Bishop R. S. Foster.	Do.
20	Cawnpore.	Jan. 9-15, 1884	Rev. T. J. Scott.	C. L. Bare.
21	Bareilly.	Jan. 7-12, 1885	Bishop J. F. Hurst.	B. H. Badley.
22	Lucknow.	Jan. 7-12, 1886	Rev. H. Mansell.	Do.
23	Moradabad	Jan. 5-10, 1887	Bishop W. X. Ninde.	Do.
24	Cawnpore.	Jan. 4-9, 1888	Rev. J. H. Gill.	Do.
25	Bareilly.	Jan. 9-15, 1889	Bishop J. M. Thoburn.	Do.
26	Lucknow.	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad.	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpore.	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly.	Jan. 11-16, 1893	Do. do.	W. A. Mansell.
30	Lucknow.	Jan. 3-8, 1894	Do. do.	Do.
31	Moradabad.	Jan. 3-7, 1895	Do. do.	Do.
23	Bareilly.	Jan. 8-13, 1896	Do. do.	Do.
33	Lucknow.	Jan. 7-12, 1897	Do. d .	Do.

LIST OF LOCAL PREACHERS.

Name.	Standing.	Appointment.
Bareilly District.		
Fazl Ullah ...	Elder '95	Khera Bajhera.
R. Turner ..	,,	Miranpur Katra.
Gobind Ram ...	,,	Binawar.
Lakkhan Singh ..	Deacon '94	Shahjahanpur East.
Mathura Pershad ..	,,	Budaon.
Kundan ...	,,	Bareilly.
Prabhu Dayal ...	,, '95	Shahjahanpur East.
Daniel Sigler ...	,,	Pawayan.
H. Walleskey ...	,, '97	Shahjahanpur West.
Mohan Singh ...	Local Preacher	Faridpur.
Prem Singh ...	,,	Shahjahanpur East.
J. Tompkinson ...	,,	Theo. Sem. Bareilly, Student.
M. D. Seymour ...	,,	Tutor, Theo. Sem. Bareilly.
Thos. Lovelett ...	,,	Student ,, ,,
Gulab Singh ...	,,	Shahjahanpur East.
Moti Lal ...	,,	,, West.
Kallu Porter ...	,,	Tilhar.
Lalji Mal ...	,,	Khudagunj, Miranpur Katra.
Sewa Ram ...	,,	Allahgunj, Jalallabad circuit.
Samuel Wilkinson ...	,,	Tilhar.
Misri Charan ...	,,	Bareilly.
Jai Singh ..	,,	Fatehgunj East, Khera Bajhera.
James Shaw ...	,,	Student Theo. Sem. Bareilly.
S. C. Chatterji ...	,,	Shahjahanpur East.
Thomas Jacob ...	,,	,, ,,
Wazir Khan ...	,,	Budaon.
J. Joseph ...	,,	City School, Budaon.
C. Ramsay ..	,,	Budaon.
Sobran Singh ...	,,	Bilsi.
Jhabban Lal ...	,,	Budaon.
D. Claudius ...	,,	Aonla.
Likkho Singh ...	,,	Bhawanipur, Bilsi.
Popi Singh ...	,,	Bhamora.
Newal Kishore ...	,,	Ujhani.
Hulasi I ...	,,	Aonla.
Hulasi II ...	,,	Datagunj.
Khurram Singh ...	,,	Binawar.
Baldeo Dass ...	,,	,,
Mangal Singh ..	,,	Usait, Kakrala.
Badal Singh ...	,,	Islamnagar, Bilsi.
Mangal Sain ...	,,	Student, Theo. Sem. Bareilly.
Chiraunji Lal ...	,,	,, ,, ,,
T. R. Kirk ...	,,	,, ,, ,,
Nirotan Dass ...	,,	,, ,, ,,
G. Luke ...	,,	Bareilly.
S. Jacob ...	,,	Shahjahanpur East.
Rabu Singh ...	,,	Islamgunj, Jalallabad.
Mahbub Masih ...	,,	Jalallabad.

NAME.	STANDING.	APPOINTMENT.
Cornelius ...	Local Preacher	City School, Bireilly.
Kiwal Ram ...	,,	Wazirganj, Basauli.
Pooran Mal ...	,,	Muriya, Bisauli.
Gopal Pershad ...	,,	Alamnagar, Bisauli.
B. S. Benjamin ..	,,	Kakrala.
Itwari Lal ...	,,	Kumargawn, Binawar
C. M. Parmanand ..	,,	City School, Budaon.
B. S. Ferguson ..	,,	,, ,, ,,
Gulam Masih ..	,,	Pawayan.
J. J. Steadman ...	,,	Shahjahanpur East.
Dhappan Wilson ..	,,	Kadar Chauk, Ujhani.
...		
GARHWAL DISTRICT.		
...		
Edward Thomson ...	Elder.	Srinagar.
Sundar Mani ...	Deacon '96	Pauri Circuit.
Kwankin ...	,,	Kainur Circuit.
John Williams ...	Local Preacher	Superannuate.
Bhajni ...	,,	Lansdowne Circuit.
Andrias ...	,,	Kainur Circuit.
Ghungar Mani ...	,,	Pauri Circuit.
Sangram Mani ..	,,	,, ,,
Charles Khiyali ..	,,	,, ,,
Lama Wilson ..	,,	Ramni Circuit.
Sangram Masih ...	,,	,, ,,
Mohan Lal ...	,,	Lansdowne Circuit.
Dhan Singh ...	,,	Kainur Circuit.
...		
GONDA DISTRICT.		
...		
Francis Peter ..	Deacon.	
Lewis J. McGee ...	,, '93	Nanpara.
Chatur Singh ...	Local Preacher	Utraula.
B. McKaig ...	,,	Gonda.
D. H. Pitamber ...	,,	Piyagpur.
Prem Das ..	,,	Rupaidiha.
Kanhai Lal ..	,,	Birpur.
Daniel C. Richard ...	,,	Khurgupur.
Budha Singh ...	,,	Elenpur.
Lal Karan ...	,,	Gonda.
S. Pitambar ...	,,	
Natha Masih ...	,,	
J. J. Todd ...	,,	
M. McKaig ...	,,	
Bhupal Singh ..	,,	
Hira Lal ..	,,	
Khandare Singh ..	,,	
...		
KUMOAN DISTRICT.		
..		
John W. Todd ..	Elder	Uprari.
F. W. Foote ..	,,	U. S. America
John Barker ..	Deacon '90	Naini Tal.
B. Marqus ..	,, '93	Bhot.
Gauri Datt ..	,, '93	Labba.
Pancham Singh ..	,, '97	Bhagwali Pokh

NAME.	STANDING.	APPOINTMENT.
Walter Panuchai ...	Local Preacher	Dwarahat.
Samuel B. Singh ...	,,	Naini Tal.
Jai Datt, ...	,,	,,
Khulia Wilkinson ...	,,	Gangoli Hat.
Chhidda Singh, ...	,,	Babalia, Naini Tal.
John Abraham ...	,,	Dwarahat.
Chanchal Singh ...	,,	Pithoragarh.
D. S. Hukill, ...	,,	,,
Tima Benson ...	,,	Chandag
James Morgan, ...	,,	Bhabar.
MORADABAD DISTRICT.		
W. S. Plumer ...	Elder.	Chandausi, Moradabad
B. McGregor ...	,,	Najibabad.
Peter Merrill ...	,,	Sherkot, Bijnour.
Bala Dass ...	,, '93	Moradabad.
Gulab Singh ...	,, '95	Nurpur, Bijnour.
Mohan Singh ...	,, '94	Thakurdwara, Moradabad.
Jhabbu Lal ...	,, '95	Seohara, Bijnour.
John Pusa ..	Deacon '93	Bairampur, Moradabad.
Bansi Dhar ...	,, '93	Kiratpur, Bijnour.
Kallu Singh ...	,, '94	Nagina.
Dalla Singh ...	,, '93	Moradabad.
J. Jacob ...	,, '96	,,
B. S. Budden ...	,, '96	Kanth, Moradabad.
Nadir Shah ..	,, '96	Afzalgarh, Bijnour.
Lazar Shah ...	,, '97	Moradabad.
Prem Singh ...	,, '97	Moradabad.
M. C. Plumer ...	Local Preacher.	Moradabad.
C. S. Hunter ...	,,	Naitor, Bijnour.
Nanhu Mal ...	,,	Kundarki, Moradabad.
Baldeo Pershad ...	,,	Moradabad.
Ileyas Singh ...	,,	Nurpur, Bijnour.
Jumman Singh ...	,,	Tajpur, Bijnour.
Buddha Singh ..	,,	Garhi, Sherkot, Bijnour.
Baru Singh ...	,,	Muzaffara, Bijnour.
Chhidda Singh ...	,,	Nagina.
Prabhu Das ...	,,	Kiratpur, Moradabad.
Patras ...	,,	Bilsi, Moradabad.
Sadhu Singh ..	,,	Dhampur, Bijnour.
S. Hastings ...	,,	Moradabad.
B. Cutler ...	,,	Nurpur, Bijnour.
Buddha Singh ...	,,	,, ,,
Bahal Singh ...	,,	Tajpur.
Ileli Jacob ...	,,	Moradabad.
Chirag Masih ...	,,	Chandausi
Bhog Ram ...	,,	,,
Hiram Barrow ...	,,	Rashipur, Moradabad.
M. Johnson ...	,,	Akhbarabad, Nagina.
Julius Osmond ..	,,	Bijnour.
OUDH DISTRICT.		
Phillip Andrew ...	Deacon '90	Lucknow.
Yaqub Ali ...	,, '93	,,
Jukkhan Lal ...	,, '93	Rae Bareilly.

NAMES.	STANDING.	APPOINTMENT.
William A Comfort	Deacon '93	,,
Henry C. Sigler, ...	,, '93	Bara Banki.
Mangal Singh ...	,, '94	,,
Chhote Lal II ...	,,	Unao.
Abdul Wahid ...	,, '92	Hardoi.
Keshri Singh ...	,, '92	Barabanki.
Chhote Lal Samuel...	,, '97	,,
Yaqub Singh ...	Local Preacher.	,,
Wazir Singh ...	,,	Hardoi.
Prem Masih ...	,,	Lucknow.
Baldeo Prashad ...	,,	Unao.
Daniel Richards ..	,,	Lucknow.
David S. Paul ...	,,	Unao.
John W. Norton ...	,,	Rae Bareilly.
Lazar Shah ...	,,	Bara Banki.
Masih Charan John...	,,	Shahabad.
Charn Chander Chaterjee ...	,,	Bara Banki.
Tilok Singh ..	,,	Unao
Shib Lal ...	,,	Hardoi.
Misri Lal ...	,,	Bara Banki.
John D. Flint ..	,,	Hardoi.
Aziz S Wesley ...	,,	,,
Din Dayal ..	,,	Lucknow.
Gurdiyal Singh ...	,,	Hardoi.
Harun Andrew ...	,,	,,
Boaz ...	,,	Bara Banki.
Mohan Nathan ...	,,	,,
Kesho Lal ...	,,	Hardoi.
Mohan Dass ...	,,	Shahabad.
Sharf-ud-Din ...	,,	Rae Bareli.
Nand Ram ...	,,	Hardoi.
Nathaniel Hamilton,	,,	Lucknow.
Benjamin Cornelius,	,,	Bara Banki.
Frank M. Lawrie ...	,,	Hardoi.
Sundar Lal ...	,,	Unao.
Behari Lal ...	,,	,,
Misri Lal II ...	,,	Bara Banki.
Henry D. Jacob ...	,,	Rae Bareli.
PILIBHIT DISTRICT.		
Kallu Singh ...	Elder.	Mirganj.
Asi Ram ...	,,	Rampur.
Moti Lal ...	,,	Panranpore.
Girdhari Lal ...	,,	,, Nawabganj.
Jhakkan Lal ...	Deacon	Shahi.
Ghasi Ram ...	,, '97	Rampore.
James Bresco ...	Local Preacher.	Pilibhit.
Barnabas ...	,,	,,
J. W. Howard ..	,,	Fateliganj.
Bahadur Shah ...	,,	,,
Dhani Ram Rajus ...	,,	,,
A. Lincoln ...	,,	,,
Kaliyan Singh ...	,,	Shahi.
Luckman ..	,,	,,

NAMES.	STANDING.	APPOINTMENT.
Kallan Das ...	Local Preacher.	Sirauli.
Baljid ...	,,	,,
Baldeo Das ...	,,	,,
Chatar Singh ...	,,	,,
Askari ...	,,	Bisalpur.
Kanh Mal ...	,,	,,
Har Sahoy ...	,,	Baheri.
Mani Ram ...	,,	,,
Sohan Lal ...	,,	,,
Kundan ...	,,	Nawabganj.
Jhoan Singh ...	,,	Milak.
SAMBHAL DISTRICT, ...		
Maula Dad Khan ...	Elder '90	Bahjoi.
Manphul Singh ...	Deacon '91	Rasulpur.
Bhola Singh ...	,, '93	Sharifpur.
Gyan Masih ...	,, '90	Rajpura.
Prabhu Dass ...	,, '95	Shahpur, Milak.
Sadal Singh ...	,, '99	Babukhera.
Samuel Barnard ...	Local Preacher	Bhogpur, Basta.
Lachhman Singh ...	,,	Khata, Narainiyain.
H. Jefferson ...	,,	Nagli, Hasanpur.
James P. Stone ...	,,	Majkera, Bahjoi.
M. S. Cutting ...	,,	Sambhal Dist. Inspector.
Sukkha Singh ...	,,	Chandpur, Basta.
Bholu Chand ...	,,	Hasanpur.
John Little ...	,,	Amroha.
B. Milton. ...	,,	Sambhal.
Kashi Nath ...	,,	,,
Fazl Masih ...	,,	Hayatnagar, Rasulpur.
B. Benjamin ...	,,	Babukhera.
Samuel Smith ...	,,	Hatim Sarai, Sambhal.
R. White ...	,,	Rawara, Gunnaur.
Karim Ullah ...	,,	Alnchwara, Sharifpur.
S. Alexander ...	,,	Sirsi, Sambhal.
G. B. Walter ...	,,	Marakpur, Narainiya.
SITAPUR DISTRICT. ...		
J. Dysell ...	Deacon '93	Baraganw.
Sadal Masih ...	,, '93	Laharpur.
John Higganbotham ...	,, '97	Sitapur.
Jia Lal ...	,, '97	Dhawara.
Jawahir Lal ...	,, '97	Sitapur.
Ajudhia Parshad ...	Local Preacher	Urdauli.
George Mayall ...	,,	Khairabad.
William Strete ...	,,	Sitapur.
K. Silas ...	,,	,,
Ram Sukh ...	,,	Paintepur.
H W. Gilbert ...	,,	,,
J. Nelson ...	,,	Sitapur.
Girdhari Singh ...	,,	,,
J. Todd ...	,,	Mohamdi.
C. Fish ...	,,	Shahpur.
Garib Masih ...	,,	Alinagar.

PRESIDING ELDERS' REPORTS

BAREILLY DISTRICT.

Rev. J. B. Thomas, Presiding Elder.

At the last session of our Conference on account of the reduction made in our missionary force the Budaon and Bareilly districts were united. The name of Budaon disappearing, and the work of both districts is reported under the head of Bareilly District.

Two circuits however from the Bareilly side, Muhammad and Panahpur, were cut off and given to the Sitapur District, but during the year Panahpur was transferred back to the district. The district as it now stands includes nineteen circuits; all of which, with the exception of Budaon and Shahjahanpur, are in charge of ordained native preachers. In the bounds of these 19 circuits 13,652 native Christians are living, who by their lives and works are witnessing a good confession for Christ. In addition to these, a large number, who have gone on before, are glorifying Jesus with their presence in the realms above. In calling our roll we should never forget the names of our honored dead.

Aonla Circuit.—James Jordan in charge. This is one of the most hopeful fields of the district; 1,137 Christians live in 90 different villages. The circuit is divided into six sub-circuits and each is in charge of a pastor who gives his whole time to the teaching of the new converts. One hundred and thirty have been baptized during this year. Thirteen Day schools are reported, in which 132 boys and girls are learning to read.

Budaun Circuit.—J. B. Thomas and G. E. Ferguson in charge. Native Christian community 968. Sunday schools 24. Nine hundred and twenty-five boys and girls are studying the Word of God. We have two Boarding schools; one for the boys and the other for girls. Both are in a most prosperous condition. In the Boys' schools there are 90 boarders, in the Girls' school 75. The Girls' schools is in charge of Miss May Wilson. The Sunday services are well attended and much interest is manifested. New converts are being added to our community continually.

Work among zenana women is carried on the whole year. This department is under the supervision of Mrs. Thomas. While this form of work seems slow to yield converts to the Christian faith,

yet it is by no means unhopeful. The good seed is being sown and must at some time, according to the promise of God, yield the peaceable fruits of righteousness.

Bareli Circuit.—J. B. Thomas, C. L. Bare and W. R. Bowen in charge. The Native Christian community numbers 798. Quite a number have been added this year by baptism. The pastor, Bro. Bowen, has been very diligent in looking after his people. They have been visited regularly in their homes, and urged to lead consistant Christian lives. The preaching services on Sundays are well attended, and the church has assumed the entire support of its pastor. The Boarding school for boys is doing well. Forty boys are on the roll. The only reason why we have not 100 boys, is a lack of funds. Mr. Phillip is headmaster of the Anglo-Vernacular school in the city. The medical work is in charge of Drs. Bryan and Dart; and the Girls' Orphanage has had another prosperous year under the wise management of Miss English and Miss Christensen. The following report has been submitted by Dr. F. L. Neeld :

BAREILLY THEOLOGICAL SEMINARY.

Principal Rev. F. L. Neeld.
Professor „ C. L. Bare.
„ „ H. L. Mukerjee.

Our classes at present are, as follows :—

Theological School.			Woman's Theological School.	
Seniors,	21.	...	4th year.	4
Middles,	27.	...	3rd „	13
Juniors,	45.	...	2nd „	16
TOTAL,	93.	...	1st „	22
			Total	55
Preparatory	10	Prep. Bible Class		14
Total	103.	...		69
Kindergarten		...	...	20
Total under regular instruction			...	192

We began our year January 30th, under very favorable circumstances. We had with us Mr. J. R. Mott. Those who know him understand what a privilege we enjoyed in hearing him address us on opening day. The spiritual influences of that day have continued with us up to the present.

Early in February we received word from America that one of the Lord's servants had given us one thousand Dollars to be used in educating men for the ministry ; he wished the men to be put under training at once. A large number of men had been rejected because we had no funds to support them. At once I called these men in and some others who were recommended by their presiding elders as fit candidates. We have now 30 men under training through the help given to us by this worthy servant.

This has given our school a new impulse, and we are very greatly encouraged. The presiding elders were prompt to respond to our call and sent us in quite a good class of men. They were nearly all workers in the districts. This opportunity for training will make them more efficient for work when they return to the field. We have suffered more this year from sickness and death than usual. Seven children, two men, and one woman died. The trouble among children was chiefly pneumonia. The dread disease small-pox invaded our school early in the year, and carried off Shib Dat, one of our promising seniors. The moral and spiritual condition of the students has been very encouraging. We had only one or two complete moral break downs. From the beginning of the year up to the present we have been conscious of the presence of the Master in the midst of our school, moving among us, and moulding our characters. We never felt more deeply the necessity for a deeper spiritual life on the part of all of our young ministers. We must have spiritual life in order to overcome the deadness which prevails among the ignorant and indifferent masses of nominal Christians and idolaters. We have noticed with great joy the growing faith and grasp of our young men. Many of them have very strongly laid hold upon Jesus Christ, and are becoming steady and firm in faith. It helps to know that a number of our friends and patrons in America are earnestly praying for us. We often remember them in our prayers here. May the Lord strongly unite His servants in this great work of bringing idolatrous India to the feet of the Lord Jesus.

Bilsi Circuit.— In charge of W. T. Speeke. This is one of the oldest and most important circuits in the Conference. In it we have more than a thousand Christians, who live in 70 different towns and villages. The circuit is divided into sub-circuits and a pastor is in charge of each, who visits the Christians regularly in their homes, conducts prayers for them, and preaches the Word to them.

The preacher-in-charge reports that much good has resulted from this arrangement. Good work is being done among the Chamár class, and some have embraced Christianity. Forty persons have been baptized since January.

Binawar Circuit.—In charge of Govind Ram, a local deacon. He reports 467 Christians. Ninety have been baptized this year. Five have died.

Bisauli Circuit—D. M. Butler in charge. He writes, "We have about 1,200 Christians living in 85 different villages. Eight have been baptized this year. The circuit is sub-divided into eight sub-circuits and each is in charge of a local preacher or exhorter as pastor, who holds religious meetings in the villages and visits every Christian family once or twice a month. I have given special attention this year (1) To securing a better staff of workers; (2) to teaching and building up the converts in righteousness; (3) to opening work among the Chamars. And in all my efforts to accomplish these objects, the Lord has been with me, and given me success."

Dataganj Circuit.—Rev. Jumman Lal, the preacher-in-charge, reports 1,033 native Christians living in the circuit, 59 have been baptized this year; and three have died. Preachers and workers have all been faithful in the discharge of their duties And the work of the Lord is prospering in their midst.

Faridpur Circuit.—This circuit is in charge of Bro. C. S. Paul. Number of native Christians 482, 27 of whom have been baptized this year. Eight have been removed by death. Bro. Paul has been sick most of the year, which has greatly interfered with his plans for work. Still we have held our own in the circuit, and we trust some progress has been made. Faridpur is where we hold our District Conference and Christian Mela.

Jalalabad Circuit—In charge of Behari Lal. The native Christian community numbers 357. Thirty-four have been baptized this year. Five day schools are reported, in which 69 boys and girls are learning to read. The "Word" is taught in 13 Sunday schools. Preacher-in-charge and workers have been diligent in the Master's work; and there is much hope for the future.

Kakrala Circuit.—Basant Ram, the preacher-in-charge, makes the following report: "Full members 181, probationers 290, children 235, baptisms this year 54. Total of native Christian community 760 Nine have died this year. Number of Sunday schools 12, pupils 800, day schools seven, pupils 80 Efforts are being made to bring the Chamars to Christ and some have been converted."

Khera Bajhera Circuit—In charge of Fazl-Ullah. He reports 176 Christians in the circuit They have seven Sunday schools, and 92 boys and girls are studying God's word. Thirty-five have been baptized during the year.

Miranpur Katra.—R. Turner, a local elder is in charge. Two hundred and eighty-five Christians live in fifty different villages. Khudáganj is an important centre of work in this circuit.

Panahpur Circuit—Rev. L Cutler, the preacher-in-charge, writes, that on account of famine 100 native Christians have left the Panáhpur circuit and gone elsewhere in search of employment; and 14 have died; 312 still remained, 22 have been baptized this year. The people are still somewhat disturbed in their minds over the sale of their village, but doubtless a little time will adjust their grievances, and we will then have an opportunity of commencing work among them on a different, and we trust, a more satisfactory basis.

Powayan.—A. Sweet in charge. Powayan is a large tahsili town on a small tramway, 17 miles north of Sháhjahánpur. Four hundred and fifty-five Christians are reported as living in 90 different villages. Eighty-two have been baptized this year, and 26 have been translated to the realm above. Preacher-in-charge and workers are all encouraged and have large plans for the future.

Sadar Bazar Circuit.—In charge of Joseph Wahid-ud-din. More than 300 Christians live in 32 villages. The people help in supporting their pastors and several volunteer workers, who get nothing from the Society, and give substantial help to the preacher-in-charge.

Shahjahanpur Circuit.—J. Blackstock, missionary, B. F. Cocker and S. B. Finch, ministers. Shahjahanpur East and West were united as one circuit at the last Annual Conference.

The circuit extends to Kant, 10 miles distant from Shahjahanpur on the Jalálabád road and to Nigohi 15 miles in a north-westerly direction from the city; and about the same distance in the opposite direction; thus making Shahjahanpur the centre of a circle whose radius is ten miles. This circuit with its head or centre in Shahjahanpur is divided into a number of sub-circuits over each of which a local preacher has charge, thus making the detailed organization as perfect as possible. Success depends largely upon the thorough working of the organization, which of course depends on the faithfulness of the ministers and local preachers.

The evangelistic work has been under the direction of Bros. Cocker and Finch; and has been prosecuted substantially as the previous year. Bro. Finch looking after the western portion of the circuit and Bro. Cocker that of the east.

There have not been as many baptisms during the year as in the year 1895, the cause of this is that attention has been directed to the instruction of those already baptized. The evangelistic work has been considerably aided by the "Band of Ready Workers" in connection with the Orphanage Epworth League.

Schools.—Pastor teacher's school was started with the object of training men and women for the work, I regret to state that it cannot be called a great success; the difficulty seems to be in not being able to get candidates who would be efficient workers. Some have come for a month or so, found it irksome to study, and have left of their own accord. At the beginning of the year seven men with their wives were in the school, of this number three have gone into the work and one left for secular employment, and three with their wives still remain in the school.

The City Boys' Anglo-Vernacular Middle School still continues to prosper and holds one of the first places of its status in the N.-W. P. It has secured honorable mention in the Director's Annual Report; the cost to the Missionary Society is only twenty rupees a month, this being the lowest amount in the history of the school.

A Sunday school is held every Sabbath in which the International Lessons are taught.

The Bidwell Girls' Boarding under the care of Miss Heafer still continues to prosper. Miss Heafer is very much devoted to the health and instruction of the girls. The new school building has been fully completed, and is one of the most commodious buildings of its kind within the bounds of the Conference. Much credit is due to the

presiding elder for the efficient aid he gave in the consummation of the enterprise.

The Boys' Orphanage is caring for from 180 to 190 boys, though the Mission Estimate is only for 160 and is also giving twenty rupees a month to the school at our Christian village Panahpur.

Owing to the failure of crops the people are unable to keep their boys at school.

The Orphanage School has two departments. The Anglo-Vernacular, "Upper Primary" and the "Industrial." The small profits from the Industrial, supplements the mission allowance in the support of the boys. There is a dispensary and hospital in connection with the Orphanage, which costs over and above Government grant, from twenty to forty rupees a month. The dispensary is not only a benefit to the inmates of the Orphanage, but also the native Christians of the outlying villages avail themselves of its advantages.

The "Widows Home" provides a shelter for a good many homeless women, who earn their living by grinding grain for the Orphanage.

With famine upon us the out-look for the coming year does not seem hopeful, but our trust is in Him, who careth for the sparrows, and will not allow His people to want for anything that is good for them.

Tilhar Circuit.—In charge of H. K. List. He writes: "We have 436 Christians living in 62 towns and villages. Thirty-six have been baptized this year. The circuit has been divided into four sub-circuits each of which is in charge of a pastor, who visits the people in their homes, conducts prayer meetings, and leads sinners to Christ. The people attend preaching regularly and a number have been regenerated and born of the Divine Spirit."

Ujhani Circuit—F. Presgrave in charge. The work in this circuit is comparatively new, still we are able to report 1,223 Christians. Eighty have been baptized this year, and 12 have died. Great hopes are entertained that this circuit will speedily become self-supporting. Much credit is due to the preacher-in-charge for the efforts he is putting forth to bring this about.

GARHWAL DISTRICT.

Rev. J. H. Gill, Presiding Elder.

This is a report of the second year of Garhwal as a district. It has been our aim to extend the work to unoccupied places. Our need now is at least three or four small parsonages and as many small chapel buildings. An excellent camp meeting was held at Dhekwale to begin the year under review. The audience numbered as many as 350 souls of whom over two hundred were Christians. A number of the Christians professed to receive a new heart. All the workers obtained inspiration for the year's work.

Cholera and famine visited Garhwal again. The deaths from cholera exceeded five hundred. On the famine-relief works thousands

were employed and many destitute people were fed. Such a state of affairs affects seriously our work by hindering, for the time being, the movements of the preachers. Many destitute children were offered to the Mission and we accepted them to the utmost limit of our resources. But we could not admit all who wanted to come.

Miss Phœbe Rowe of Muttra, during the year, visited many of our out-stations as well as the head-quarters and spent some time with us. Her labors among our people were greatly blessed.

The shrines of the famous temples of Kedarnath and Badrinath in Garhwal attract thousands of pilgrims. I had a conversation with a Kathiawar Brahmin pilgrim lately when he was returning from his visit to the shrines. He told me he went there seeking spiritual help but he found none. It was a pleasure to find an earnest inquirer and to preach the Gospel to him. India is learning that there are wants of the soul not satisfied by Hinduism.

Gadoli Circuit.—Rev. W. W. Ashe, M. D., missionary, one helper, two teachers. Bro. Ashe writes, "Notwithstanding the famine in the early part of the year and other hinderances, the work has made some progress. Most of the time has been spent on the W. F. M. S. buildings which are now under construction. While our Christian boys are most all too small to do much work they have earned enough to buy their clothing for the year. Some of the larger boys have worked faithfully, clearing up and cultivating the tea fields from which we hope to realize something in the future. Although forty boys have been crowded into one room 25 feet square, they have kept in remarkable good health. We have about succeeded in divesting them of the idea that they are all to be munshis and teachers and many of them are coming to regard labor as honorable. Most of them are anxious to learn trades and a few are very apt in the use of tools. If we could only get rid of their relations. We have here nucleus around which an Oriental Yankeedom would be built in the next twenty-five years.

"*Medical Work.*—In the Medical work we have a strong lever which enables us to open many doors that have ever been closed to the entrance of the Gospel message. During the year we have been called into several high caste Hindu homes and was treated with highest respect by the inmates. We have travelled on horse back and on foot 500 miles, and treated one thousand patients; performed two major and twenty-three minor operations. Rev. E. Thomson our native doctor has rendered excellent service in the work. Many poor suffering creatures have been turned away unrelieved for want of necessary instruments. Our entire equipment consists of a small pocket case and a few tooth instruments. Our greatest need is a hospital with accommodations for at least fifty patients. Will not some good brother or sister whose barn and store-house the Lord has blessed, come to our assistance? A friend in America has sent us a small sum which has been set aside for this purpose and we trust it may serve as a magnet to draw greater sums."

Kainur Circuit.—Rev. Kwankin, local deacon, Mrs. Margaret

Kwankin, minister's wife, two local preachers, one exhorter, two teachers. The severe sickness of the preacher-in-charge prevented his report reaching me in time but we are thankful for his life spared. He has continued to cultivate his field and in one part of his territory a copper-smith came to us bringing a daughter, a girl of 14 years of age, to attend our boarding school and begging us for a teacher to live among the people. A young man (who is soon to be married) was at once sent to the place and began work. The copper-smith furnishing him with a house to live in free of rent. A second opening occurred in the Painon Patti, and a Christian family has gone to live there. This is four or five marches from the head quarter of the native minister. Another new territory has been entered at Bharsar where we own some ground. Bro. Kwankin is an enthusiatic worker and has had some baptisms which will be reported later.

Lansdowne Circuit.—Rev. F. W. Greenwold, native minister, Mrs. Chauthai Greenwold, minister's wife, two local preachers, one exhorter, three teachers. Mr. Greenwold writes: "The work is in the same condition as it was last year. This year cholera and famine very seriously affected us. Still we live—we have great hopes of success. In Landsdowne we have a new work among the Mehtar caste, several of whom are candidates for baptism and only hindered by our keeping them pending some inquiries. One man spends his whole time among these people."

I may add to what the preacher in-charge has written that the influence of this little mission church in this military cantonment is very salutary. Three regiments of native hill-men are quartered here. Still our field for evangelization is rather found in the many populous villages in the Salan country in this circuit.

Pauri Circuit.—Rev. J. H. Gill and Mrs. Gill, missionaries, Miss T. J. Kyle, W. F. M. S. missionary, Rev. D. A. Chowfin, native minister, Mrs. Chowfin, minister's wife, two W.F.M S. assistants, ten Bible-readers and 12 teachers, one elder, one deacon and seven local preachers and exhorters. Bro. Chowfin writes: "The Boys Anglo-Vernacular School contains about 160 boys, 50 of whom are Christians and the balance Hindus. We send up boys annually for the Government English Middle Examination several passed successfully this year. One hour a day is given to Scripture study under Christian teachers. The confidence of the people in the school is seen by the large numbers in the upper classes. No pains is spared in teaching and in telling the pupils of the love of our Heavenly Father as shown in the incarnation of our Lord Jesus Christ. There is a precious religion feeling in the school especially in my class."

Rev. Sundar Mani of the Dhekwali sub circuit has diligently itinerated in his circuit and God has blessed his labors. A few persons were baptised.

Bro. Charles Khiyali, besides teaching, has had charge of the Paidol sub-circuit. Three small schools are sustained in his charge. A few baptisms have taken place. The work here is hopeful.

A good deal of work is done both in the Girls' Boarding School and

in the boys'. From these schools our best helpers have begun to come. Being natives of the hills they are at home wherever sent and more efficient than out-siders could be. The preaching services are well attended and non-Christians are attracted every week. The Christian influence of this central station is felt throughout the district.

Ramni Circuit.—Rev. Sabine Mansell, native minister, Mrs, Bella Mansell, minister's wife, three helpers and two Bible-readers. Bro. Sabine writes, "The work here is new and much prejudice among the people has to be overcome. I have visited about 30 villages and faithfully explained to the people the good news of Jesus Christ our Saviour. I preach the Gospel to everybody I meet on the way. I visited the people north of Ramni where a different language is spoken. Here there are several schools maintained by the people themselves. In each school the Prohit or family priest is the teacher. Some Bhot people have settled in Ramni and one of the women taught our women to spin and weave, sister Rukma (wife of Lama) has already finished in this way one warm blanket. We have about 12 pupils in the day school and 30 in Sunday school. This is the northernmost village where Christian work is maintained connected with the Methodist Episcopal Church of India. Although we are still in a grass covered hut, we are happy in this blessed work."

Ramni village is 8,150 feet above sea level. It is within a few marches of the Thibet frontiers and bound to be a useful centre for work in Garhwal Bhot.

Srinagar Circuit.—Rev. Edward Thomson, native minister, Mrs. Gonda Thomson, minister's wife, one local preacher, one exhorter, one Bible-reader. During the year we obtained ground in a convenient and reserved spot for a residence for our workers. Bro. Puran has with our help built a house here. This place is on the pilgrim road and cannot fail to be a place of influence. A part of the year a school was maintained. Bro. Thomson has had several baptisms though not in the bounds of his own circuit. A great deal of good work has been done by Bro. Thomson in connection with the Pauri Christian Boys Boarding school and the dispensary. A house is still needed for the preacher-in-charge. It will be remembered that our property here was all swept away by a flood a few years ago and we are only now getting again established, but in much smaller quarters than we had before.

GONDA DISTRICT.

Rev. W. Peters, Presiding Elder, (P. O. Bahraich).

Our hearts are full of gratitude to God for the manifest help He has given us throughout the year and for the services that our workers have been able to render. Every department of our work is making progress. No circuit is lagging behind. In some places the result of the efforts of our workers have been doubled and trebled in teaching and baptizing the people. But as said last year, it is rather difficult, with so few workers to reach this vast field to teach the

converts and to open new work. Yet the noble efforts of our workers are praiseworthy, and the signs of the strengthening of our Lord's Kingdom are evident.

A series of revival meetings was held for village Christians and many testified to having received the comfort of Holy Spirit. Converts are becoming strong in faith. Much good work was done during the tours. We have had 297 baptisms and some more inquirers are under instruction who will be baptized before the end of the year. Forty-seven Christian boys and three young men with their families are being trained that they may go out and bring the hundreds and thousands of their relatives to Christ. Our schools are doing good work. Every work is in good condition. The preachers-in-charge report as below.

Bahraich.—Supplied by Francis Peters. This brother writes:—"Our old Christians and new converts are making steady progress and regularly attend the usual services. I teach them myself for four hours every day. Inquirers are found in ten villages round about the city. Our Christians live in six mohallas of the city, where I and other assistants hold meetings regularly. Our Pastor Fund has increased, and there is none among our Christians who does not give anything. Our Christians are growing in every way and there is every hope of a plentiful harvest. Fifty-eight men and women are under training who are expected to become good workers for our Lord."

Gonda.—Brother G. D. Presgrave writes from Gonda:—"During this year sixty villages were visited and in many of them people received our preachers very hospitably. In one of the villages, people would not hear the word without paying for the trouble, but as there was no expense incurred, we told them that the Gospel would be preached to them free of all cost. The church here is growing in grace. Particular attention was paid to visiting the sick and holding pastoral visits from house to house. Thirty-seven persons were baptized. We have two boys' schools here, one of which teaches up to the Middle Standard. Two boys passed the Middle Examination very creditably, out of the three sent up. The result of the lower classes has been very satisfactory. The Epworth League continues to do good effective work and wields a potent influence in doing good work and building up the church. The boys and girls are greatly interested in it. Our Sunday schools are attended by people of all classes. The number of Sunday schools has increased this year. Last year we had eight Sunday schools altogether, but this year we have eight for boys only. They are all making much progress, and boys and girls flock to them in numbers."

Bhinga.—J. F. Samuel, preacher-in-charge of Bhinga writes:—"Our work is spread in thirty-one villages, sixteen out of which contain our Christians, who receive religious and secular teaching through me and other assistants. As far as possible our Christians help us in all religious affairs and in bringing people to Christ. I have made it a rule to get the leading ones from among them to help and

they are quite willing to do so. There were fewer baptisms this year, but some are being taught and are awaiting baptism before the close of the year. I do not baptize people for whose training I cannot make any arrangement. The schools are improving and the boys are doing well."

Nanpara.—Supplied by L. G. McGee. He writes:—"Our work is going on well in the town and its suburbs. We had eight baptisms here and 19 in Rupaidiha where brother Prem Das is working. Our boundary extends as far as Nepal, where the Gospel is preached. The work is improving and we hope it will continue to do so every year, for a foundation is laid which cannot be moved.

Kaiser Ganj.—Brother Baldeo Parshad writes:—"The results of our work glorified God to our hearts' desire. Thirty-one adults and 11 children were baptized After seven years of hard work we are rewarded now. Special stress was laid on the converts to teach them to contribute towards self-support. They have all given as much as they could corn, or animals, and are ever ready to give. We have opened work in nine villages, in all of which our Christians are found."

Balrampur.—Brother Bihari Lal writes:—"We have eight places where our work is carried on well. Converts are found in almost all these places and are about 300 in number. Our workers search them all out to observe the Sabbath, pray and give. Everybody gives something, corn or kauris Our Sunday schools are well attended. I made two tours in my circuit teaching and holding services everywhere, which were attended by new converts. Brother Masih Das, is doing his best among the *Tharus* in Chandanpur and suburbs. We remained there for more than a week and tried to instruct every Tharu whom we could find. They love our Saviour, and their wives and children know Him well. Many of them have died and some, owing to the hard times, have removed to Dang and Deokhar hills, where Masih Das, visits them. Our work has reached the borders of Nepal. Pray for our Tharus. We make it a point not to baptize any who is not well acquainted with Jesus."

Colonelganj.—Brother J. S. Samuel writes:—"This is an old station and has done well since it was made a separate charge. Christians live in many villages. We baptized 15 persons this year. Inquirers are found among all castes from Brahmans to Lal Begis. We have one day school and six Sunday schools. K atra ha rewarded our labours, but our hopes have not been realised ins Paraspur. Many *fakirs*, with Gokul Das their leader, are Christians and are scattered all over the circuit. Revival meetings were held."

Mankapur and Nawabganj.—Brothers S. Wheeler and J. Solomon write:—"Nawabganj, Ellenpur and Bishunpura are prominent places of our work in schools and Sunday schools. Special access has been

had among the *Koris*. Sunday and Thursday services are held regularly. The children of the converts attend the school very gladly. Twenty-five places have been reached in the suburbs of Nawabganj. Inquirers are found in all these places.

Epworth League is doing its work very well in all these circuits and small places and good results are obtained.

KUMAON DISTRICT.

Rev. J. H. Messmore, Presiding Elder.

The Rev. J. T. McMahon, late presiding elder of this district, visited the north-eastern part of the district in May and June. During the trip he contracted the disease from which he died at Dwarahat on the 5th of July. I received my appointment as presiding elder about the middle of August; but as I have not been able to visit any part of the district outside of Naini Tal, except Dwarahat, and as I have been for more than five years past in Calcutta, my utter ignorance of the work on many parts of the district renders it impossible for me to write a report. Mr. McMahon's report of his visit to eastern Kumaon and Bhot would have been most interesting, but he did not live to write it. The new field opened up by Dr. Harkua Wilson advances the north-east boundary of the district, several days journey in a sparsely settled country, difficult of access, where work can only be maintained at great expense, and where adequate supervision is impossible. I am not informed of the circumstances under which this extension of our work was made; but inasmuch as we had previously occupied merely three corners of the Kumaon province, having no work whatever in the central districts, it seems very unwise to make matters worse by this indefinite extension of the work in a territory so inaccessible and so far removed from the remainder of the district. I visited Dwarahat late in August, and found Mrs. McMahon, assisted by Miss Green, of the W. F. M. Society, heroically maintaining the various departments of work which had developed very encouragingly under the persistent zeal of her late husband. The pressure of famine had been severely felt; but although the financial side of the work was discouraging, the evident progress in the development of evangelistic agencies at Dwarahat, deepened the regret that the man whose toil had mainly contributed to this result was no longer among us. Three outstations, occupied by native preachers, the boys and girls boarding schools at Dwarahat, the day school for boys, and the hospital dispensary represent the various forms of work now maintained by the General Society and by the W. F. M. Society.

Naini Tal Circuit.—Dr. J. L. Humphrey, in charge of Naini Tal, gives the following report:—"The past year has not been in any very marked way unusual. The work in our English congregation has been unusually interesting. Our congregations have been large and exceedingly attentive. In June we had a week of extra meetings that were

very helpful to many, and several started in the service of Christ. These meetings left a very precious influence behind them.

The response to the call to assist in the effort to pay the debt of the Missionary Society was very generous, and was made in a very admirable spirit. Though we had raised Rs. 153 previously, as our annual offering to this society Rs. 300 were raised on the debt. We had many expressions of a sense of obligation to our Missionary Society for what it has done for the Anglo-Indian community.

There has been some extension of our work in Tarrai. One very interesting man was baptized who can read and has been a teacher among his people, and through him a score or more of people have declared themselves Christians. Our native Christian congregation responded enthusiastically on debt-paying day. They made up an offering of Rs. 60. Some opposition to our native boys school has sprung up chiefly among some clerks in Government offices. It has afforded an exhibition of the bitterness felt towards Christianity by many of the educated classes. Our hill people have generally declined to take a part in an effort to open an opposition school. Many of our native friends have expressed their disapproval of the movement and unwillingness to join in any movement that seemed to oppose Christianity.

Our native Sunday school still continues to be of much interest and we have often been encouraged to feel that the Holy Spirit is at work in the hearts of some of the more advanced pupils in our day school. Very few indeed have come out for Christ from our school ; but there are many now filling useful positions who have received their education in it and who have a great deal of knowledge of Christianity, and we can but hope that some day the seed sown will spring up and the harvest will be gathered.

Bhot Circuit.—The Bhot Circuit in charge of Dr. Harkua Wilson includes the valleys of two branches of the Surju river at the extreme north-east of the province of Kumaon. The inhabitants are nomadic traders, and the mission stations move up and down the valleys following the people in their migrations. Dr. Sheldon of the W. F. M. Society, is also working in this territory, but whether her work lies within the Bhot circuit under Dr. Wilson's charge, or is in a different locality, is a point I have not yet been able to ascertain. Personally, I much regret that the labour and money expended on the Bhot circuit had not been applied to districts within the triangle formed by the three stations of the district, *viz.*, Naini Tal, Dwarahat and Pithoragarh.

I have no report of the Pithoragarh circuit, which is under the charge of Miss Budden. I had arranged to visit the circuit in September and write a report on the spot. My plan failed however, and it is now too late to make other arrangements for getting a report.

MORADABAD DISTRICT.

Rev. S. Knowles, Presiding Elder.

The Great Master and Lord of the harvest has been graciously working with us during the past year, confirming the word, as it has everywhere in the district been faithfully preached, with his abundant rich blessing. We have had 1,198 baptisms and 420 conversions up to the end of September of this year. The spiritual condition of the Native Church is encouraging: while the question of self-support, notwithstanding the general poverty of our people, and the great scarcity existing, almost amounting to a famine, has been kept well to the front with satisfactory results. Rs. 1,256 have been collected for self-support; and Rs. 265, for the Missionary Society. We have every reason to be inspired with new courage and to be freshly emboldened to use more bravely the sharp flashing sickle of the Word in reaping and binding and gathering in the priceless sheaves for the grand Harvest Home of our Mighty Lord; not only because of the precious immutable promises of the Gospel, but because of what our own eyes have seen and our own ears have heard of the wondrous effects of a faithfully preached gospel baptised with the power of the Holy Ghost.

Let us keep to the good old Pentecostal way, and have "respect to the recompense of reward." Men will gallantly march up to the fiery cannon's mouth to win the Victoria Cross; will intrepidly go through fire and water to gain the Star of the Garter, but what ought we not to be willing to do to obtain the smile and welcome and well-done of the Lord of the harvest at last?

The following brief reports from our circiuts will speak for themselves.

Moradabad.—The Rev. L. A. Core reports.—"Since we made our last report the work in this circuit has been carefully re-organized, sub-circuits have been laid out and the work planned out and assigned. Each of these half-dozen sub circuits has been put in the charge of a worker who has a definite plan of visitation, so that each village in it is to be seen so often at stated times. In this way the work is done more thoroughly, the preacher-in-charge is enabled to superintend with greater effectiveness.

In the beginning of the year several of us set out to itinerate from village to village on foot so as to see all our Christians, learn as thoroughtly as we might their conditions and wants. We found this method of work both delightful and pofitable. We visited in this way most of the villages in the circuit and were made glad by what we saw and heard. Many times we were surprised to find so much spirituality where we had reason to expect so little. The reverse was sometimes the case as well. Then in the hot season when the days were too hot to go out we resumed this method of work, only doing it in the first half of the night. In this way we have gone through nearly all the villages in which Christians and inquirers live. We have found

this part of our work most encouraging indeed. Revival meetings have been held in several centers with good results.

Our schools are doing good work, the attendance in the High School is better than it has been for two years The Entrance results this year were somewhat disappointing. But the Middle were better, especially as regards Christian boys. We sent up ten Christian boys and passed six, all in the Second Division.

The Boarding Department under the management of Rev. M. Stephen has had a prosperous year. We have been compelled to turn away a score or two of applicants for admission. Many of these came doubtless by reason of the famine, but of this there is no doubt that our people are realizing more and more the value of our schools, and we are hastening to avail themselves of them.

In closing we wish to return our thanks unto our heavenly Father for another year of health and prosperity!

Bijnour:—Rev. Dilawar Singh writes. The spiritual condition of this important circuit is very encouraging. The old dead works of heathenism among us are being buried out of sight of God and man and the consciences of our converts are being cleansed to serve the living God in Spirit and in truth. Christian marriages and burials have been performed where erst-while heathen rites were observed. The Sabbath of the Lord is kept, where before no difference was made between a week day and Sunday. Our people are learning righteousness. We have had 30 conversions.

The scarcity of rain has brought famine among the poor cultivators of the soil Our people have been seriously effected by it; still our collections have been Rs. 71. Our baptisms have been 108. We have four schools well reported on. All our preachers and teachers have worked hard and with good results. Our hope is in God.

Nurpur:—Rev. Gulab Singh writes. The spiritual condition of our circuit is improving. Idolatry among our converts is ceasing to exist, Christian rites, as marriages and burials and observance of the Sabbath, are now being performed. There have been 20 conversions on the circuit and 40 baptisms. Our best work is in Tajpur where a Christian Rajah resides.

The temporal state of our Native Church is not good on account of the scarcity prevailing on every side: yet we have managed to collect Rs. 60 for self-support. We have five schools with 45 scholars. These schools were examined and well reported on.

Kiratpur.—Rev. Bansi Dhar writes.—The spiritual state of our Native Church here is encouraging when we compare it with a few years ago. The converts have forsaken the grosser forms of their old idolatrous practices, and have come more into line with Christian ceremonies. Still there are many who are called Christians, yet who conform to their old heathen rites as of yore. These we are urging to be Christians, not only in name, but in deed and in truth.

The great dearth over the land has sadly affected our poor converts here. Rs. 60 is the amount of collections this year. Thirty-one baptisms; and 20 conversions are our records of work. We trust in God.

Seohara.—Rev Jabhu Lal writes.—The spiritual state of our people is good, but not so there temporal affairs. Starvation seems to stare many in the face. The scantiness of the season has disabled most from giving in aid of self-support. We were only able to collects 26 lbs. of grain from the spring harvest. We have had 35 baptisms and 30 conversions this year. The work is as well as the means we have at hand will allow. We have a large number of inquirers, and hope for better things to come.

Dhampar.—Rev. Fazl Masih writes —The spiritual state of our church here is better this year than last. Our converts keep the Sabbath, and attend our religious services better than ever before and they adopt our Christian mode of marriage and burial more readily and frequently then they were accustomed to before.

The temporal condition is bad. Deficiency and penury reign every where, carrying want and sickness into all the homes of the poor. Hence our collections have been small. There are four schools all doing a good work. There have been only 15 baptisms; but we have a large number of inquirers in our circuit, especially among the *Chamars*, whom we hope soon to baptize. We have had 25 conversions among the baptized community.

Sherkot.—Rev. P. Merrill writes.—From going frequently among our converts in sherkot and the surrounding villages, I find a great improvement in their Spiritual state. Many are growing in the faith of the Gospel and the love of God. Some are struggling with their old heathen habits, and praying to be free; while all are attending religious services, and observing Christian rites more zealously than ever before. There have been 30 conversions among these, and 28 baptisms from among the heathen.

Nagina.—Rev. C. Shipley writes.—We are thankful to God that He has been with us all through the year and giving His blessing to our whole circuit. Wherever we have gone we have found great distress among the people, hence our collections are small. We have had 36 baptisms, and 20 conversions. We have done more *muhalla* work than *bazar* preaching. In our Christian muhallas our services have been well attended, and our converts are growing in knowledge and in grace. We have three Day schools and seven Sunday schools, the latter for men and women as well as children.

Mandawar.—Rev. S. Falls writes.—By the abounding grace of God the spiritual state of our circuit is most encouraging. We say with thankfulness our Christians in the muhallas and villages are growing in grace. Our teachings have been specially directed to the real conversion of our converts, and building them up in the holy principles of the Gospel; and we have seen some blessed results. Defect in the crops and paucity of their outcome have caused our collections to only amount to Rs. 28, outside of pastor's support. We have had 98 baptisms and 40 conversions. All our helpers have worked well. In God we put our trust.

Najibabad.—Rev. B. McGregor writes.—In this circuit, wherever

there are Christians found, there the work of God has been earnestly and faithfully carried on. Some of the results are that many have wholly left off idolatrous practices; 20 have been converted, and some are giving up their spare time to the active service of their Divine Master. There have also been 40 baptisms from the heathen around. We have five schools, all progressing favorably.

Kanth.—Rev. B. S. Budden writes.—By the help of God the spiritual state of this circuit can be more favourably reported on this year than last. The general conduct of the Christians is good. They are showing in their lives and conversations that a change for the better has come over them. More attention is paid to the keeping of the Sabbath and attending religious services. We have great pleasure in reporting 50 conversions and 174 baptisms. The Lord is with us.

Kundarki.—Rev. H. B. Mitchell, writes—In some degree the spiritual life of our circuit is more satisfactory than last year, and we can see it is going on improving. The subtle power of idolatry is fast losing its hold upon them; while the teachings of the Gospel are making a more permanent impression upon them. The temporal life is in a very sad condition. The destitution from defectiveness of the harvest is very great. Many have died of starvation, and all are living in a famished state. What can we expect such to give for self-support? Yet a little has been collected. There have been 60 conversions; and 105 baptisms. The school work is favourably reported on.

Chandausi.—Rev. W. S. Plumer writes.—Dear brother Zahur-ul-Huqq has passed away during the year from his earthly sphere of labor to his heavenly reward. His greatly lamented death is a very great loss to our work on the district as well as to our whole mission. Brother Pumer reports the spiritual and temporal state of the circuit in an encouraging way. There have been 100 baptisms; and 25 conversions.

OUDH DISTRICT.

E. W. Parker, Presiding Elder.

The work on this district comprises the Lucknow Hindustani and English charges, the various general institutions of Lucknow and five large circuits.

Lucknow English Church.—J. W. Robinson, pastor, has had a successful year. The congregation consists largely of railroad employes and officials, who are frequently transferred, making it hard to have a permanent work. Still a wonderful amount of good is accomplished. The annual Dasehra meetings, a religious convention for North India, continues to spread the gracious results of a revival all over this part of India. The congregations keep up well. During the year additional seating has been provided for about a hundred persons. The Sunday

school has doubled in attendance, and the church supports and conducts four native Mission Sunday schools in addition. Although by transfer and death the financial support has been considerably diminished, the church continues to be self-supporting, paying for all the contingent expenses, besides paying a larger proportion of the pastor's salary than the time which the pastor devotes to this part of the work would require. The missionary collection was Rs. 300 or nearly a dollar a member. This is an excellent field which could well employ the whole time of a pastor.

Lucknow Hindustani church and circuit.—Since March this work has also been in Bro. Robinson's charge. The Hindustani church is entirely self-supporting and pays liberally to missionary and other benevolent collections. The pastoral work has been re-organized and the entire city districted for careful pastoral oversight. There are 42 evangelists and teachers at work. There are 19 schools with 909 pupils, of whom 240 are Christians. There are three out-stations with promising out-look in each place. Our Christians are beginning to suffer persecution in these places, but are remaining faithful. The Sunday school work has also been re-organized, and Bro. Robinson reports 41 Sunday schools, with 1,800 scholars. 55 have been baptized during the year.

A training school for workers for the district has been opened with 14 young men preparing themselves by a short course to go out as pastor-teachers.

The Reid Christian College—W. A. Mansell, Principal, reports a fairly prosperous year with good prospects for the coming year. The last class sent up for the B. A. examination, numbered three, two of whom passed. The entering class contains, among the number, four promising Christian students, three of whom are sons of our native preachers. The High School is fortunate in having an earnest and cultured Hindustani Christian, Mr. U. R. Clement, B. A., as its new Headmaster, and is doing excellent work. It is to be regretted that the exigencies of the work have made necessary a number of changes in the teaching staff. Mr. Hewes and Mr. Thoburn have been transferred to other appointments. Mr. Roscoe, who established the Business Department, has been obliged to return to America on account of ill health. We were fortunate, however, in being able to receive into our staff, J. N. West, who, besides doing the full work of a professor in the College, has taken charge of the Business Department. This department continues to do good work and is sending out our native Christian young men to important and lucrative positions.

A large number of new scholarship-holders have been admitted on a lower rate of support, but the high prices consequent on the prevailing famine, will make our expenses considerably above the usual amount.

The receipts last year from the patrons in America were a little below the average, whereas we most urgently need a considerable advance. We would most earnestly recommend this struggling but important school to the affectionate interest of the church at home. The religious life of the school is better than ever, and a decided missionary interest prevails among the students.

Lucknow Woman's College.—Miss Thoburn, Principal, reports: The College students are twelve in number, two of whom will appear for the B. A. examination next March. The only B. A. student sent up last year passed in the second division. Six passed the Entrance examination, out of a class of eight. Eight will appear this year also, and twelve for the Middle examination. The training class for Primary and Kindergarten teaching numbers eight. Out of the different classes of the school year, which closed in April, nine went out as teachers, all but two of these as mission assistants; but those also to work as good Christians One entered the Agra Medical school. The present enrollment in the school department is 134.

Deaconess' Home and Home for Homeless Women, has been in the charge of Miss Hoge. The home has been full to overflowing all the year, and much good has been accomplished. Several conversions and baptisms have taken place, and a number of the women have obtained good places for work on leaving the home. Zenana and village work, and Deaconess work among the European population are also conducted in connection with this work.

The Methodist Publishing House.—D. L. Thoburn, Agent, employs 125 men, about one-fourth of whom are Christians. Seven periodicals are published: three in Lithograph-Urdu, three in Hindi, and one in Roman-Urdu. A bi-monthly paper in Urdu and Hindi for village Christians has been begun this year. The Sunday School lessons are printed in Urdu, Hindi, and Roman-Urdu.

Photo-engraving and photo-lithography have been introduced during the year. This will greatly add to the usefulness of the Press.

We had hoped to report that our debt was completely cleared off, but owing to a heavy reduction this year in the income from our endowment, will still have a small debt. We are in urgent need of an entire new outfit. We hope to be able to purchase new type and presses during the coming year.

Barabanki.—Stephen Paul, preacher-in-charge. There are nine stations at which workers are placed. The Christian community numbers 175. There are 13 preachers and nine teachers at work in this circuit, and the work in general has been well conducted. Several revival meetings have been held during the year, and the standard of Christian life and experience perceptibly raised. Barabanki has nine schools with 212 pupils, 39 Sunday schools with 1,845 scholars, 56 baptisms are reported. The Epworth League is doing a good work in helping to build up the church.

Hardoi is the centre of a very successful work. There are 13 stations manned by 30 preachers, exhorters and teachers. The preacher-in-charge, S. Tupper, reports 24 Sunday schools with 1,550 scholars, 12 day schools with 282 pupils, of whom 112 are Christians. Many of these are new schools established by Mr. Holmes and are doing a grand work.

The work on the circuit has been conducted on the usual lines, 113 baptisms are reported. Many applicants for baptism have been turned

away, because the long prevailing scarcity in this district had so impoverished the people that it was impossible to judge of the sincerity of the motives of those who applied for baptism, and it was deemed wiser to wait till their desire for baptism was clearly above the suspicion of seeking worldly support.

Thirty or more of our Christians were enticed away last year by the offer of good positions and pay in the Salvation Army, which has begun operations in this district, but most of them have left the Army and are returning sadder and wiser to their old folds.

Roy Bareilly.—G. H. Frey came to this charge in January of this year and is doing good work. The work is carried on in seven stations. Three stations have been transferred to the Church Mission, in order to secure a better division of the territory, but three new stations have been opened instead. The preacher in one of them had to suffer much persecution, his house having been once burned over his head, but he is now well established, and the work gives promise of success. There are 15 preachers and teachers at work here, a Christian community of 150, and good schools for new converts and workers and their children at the central station. Sixty-two baptisms are reported. The work is generally promising, although the field has always been considered a hard one.

Shahabad.—G. D. Spencer, preacher-in-charge, is in some respects in a new work, having been a separate circuit only four years. But it has all the appearance of a well established charge and is a very successful centre of work in all lines.

Work is carried on in 11 stations; the Christian community numbers 450; 130 Christian pupils are studying in the 13 schools on the circuit,—a very creditable showing The Christian community is under constant instruction, and rapidly becoming grounded in Christian doctrines and customs. A bright future is before the church in this section. Sixty-five baptisms are reported.

Unao, under Yaqub Shah, reports a good year. Work is carried on in ten stations manned by 20 preachers and teachers. There are twelve small schools with 250 pupils, of whom 100 are Christians. Eighty-three baptisms are reported for the year. The Christian community in Unao is large, but is scattered and has often had to suffer persecution, several times a whole community of Christians having been driven away from their homes or frightened into hiding. The work on the whole is promising and a good church is sure to be established here. W were cheered in hearing incidentally of the conversion, in South Africa, of a young man who had learned of Christ in one of the Unao schools, but had never had the courage to confess his faith in his own town.

The cause of self-support is making steady progress. All the stations took collection for paying the debt of the Missionary Society, and the result was not only an encouragement, but an inspiration. Our people are loyal Methodists.

In general the work on the district has made satisfactory progress, although it has necessarily felt the absence, during the

greater part of the year, of the presiding elder, Dr. Parker. The work has been in charge of W. A. Mansell, who has been able to give only a part of his time to the district, as the work in the College has been unusually heavy during the year, nevertheless the Hindustani brethren have been faithful to the charges imposed on them, and God has been with us, so that the work has not stood still or lagged behind. To Him be all the glory!

PILIBHIT DISTRICT.

REV. ABRAHAM SOLOMON, Presiding Elder.

I am very thankful to God for the work that this poorest and smallest district is doing for the glory of God. From the bounds of this district 57 families have been sent to get an education in the Bareilly Theological Seminary, since the beginning of the mission, 11 of whom are now endeavouring with me to reap the harvest and the remainder forty-six are exerting their influence for good in other districts.

There are 6,870 young and old Christians in 547 towns and villages in the boundary of this district. Cholera and famine is ravaging the field very severely this year, but people did not withdraw their hands from offering their sacrifices to God. They gave for Pastor Fund Rs 528, India Missionary Society Rs. 82, Bishop's Fund Rs. 53, Bible Society Rs. 11, Children's Day Collection Rs. 10, Sunday Schools Rs. 36, Missionary Collection Rs. 50, Debt Paying Fund Rs. 50, total amount Rs. 820. All this collection was given by the native Christians only; and if there had been no famine I am sure this amount would have been ncreased.

We baptized 709 people this year, and many were stopped because of the burden on mission.

There are 82 schools for boys and girls in this district, in which the number of Christians and heathens is 900. Ten Commandments. Apostles' Creed, hymns, Catechism and Bible are heir chief subjects.

In my itineration this year I found great progress in my people. They all are drawing nearer to God; many take holy communion; and they are becoming firmer and stronger in their faith, I also found great progress in Sunday schools.

I feel rejoiced over the progress they make by means of the Epworth League. Men who were quite ignorant of even God's name now read His words. Women who were not allowed to come out of their houses now stand boldly before audiences and give their essays, orations, and such other items in the programme. I am very thankful to God that not only ignorant heathens accept Christ but even the educated are now drawing nearer and accept Christ as their personal saviour. Two of this kind were baptized this year.

May God bring the day soon in which one flock and one shepherd may be seen on the earth.

Fatehganj Circuit.—Rev. A. Soloman, preacher-in-charge, three preachers, four exhorters and six teachers. Ninety persons were baptized this year of whom two are well educated and respected Mohammedan young men. In this circuit there are six schools containing 147 pupils, of whom eighty-two are Christians.

Every morning all Christians gather togother in one place, read a lesson from the Bible, and ask God's blessing for the day's work, and then go to discharge their duties. In my absence my wife conducts these sunrise meetings. There is a training school always open to receive for education at least twelve families who when trained go to work in the field and make room for others to be trained in the school. This year from this school three are sent to the Bareilly Theological Seminary and four in the field. In the Boys' Boarding school there are twenty-nine village Christian boys. We could not raise a good amount of collection this year on account of famine; still Rs. 160-12-0 is given for all kinds of benevolent work. There are several men in the Bible class who have finished the whole Bible. An excellent progress is seen in the League meeting. A temperance meeting was held in which all the members declared to abstain from all kinds of intoxicating drinks. I remember the days when there was no one from among the Christians but me in Fatehgunj; but now Fatehgunj is surrounded by six circuits in which there are 5,142 Christians baptized by me. Praise God who was with me; and I dare say, if God grants me life, that I shall see 10,000 Christians in Fatehgunj and neighbouring circuits.

Baheri Circuit.—Rev. N. R. Childs, native minister, two preachers, two exhorters and six teachers. The work in this circuit is entirely new. Seventy persons were baptized this year. These Christians confess Christ boldly before heathens; attend regulary all meetings; and bring their heathen associates with them in Sunday schools and other services. I am sure the number will lead others to come to Christ.

Sirauli Circuit.—Rev. Bhikki Lal, native minister, one preacher, four exhorters and seven teachers. With great sorrow I submit my report this year. Cholera and famine have swept away a great number of the converts here; many are no more now in this frail world. Only 80 persons could be baptized this year. Our Christians, poor though they are, give willingly for God what they can. They attend regularly all the services. Day and Sunday schools are well attended. I see progress in every department We have revival meetings every month. I wish God's blessing more and more upon our poor Christians

Milak Circuit.—Rev. Jhao Singh, local preacher two exhorters and five teachers. The work is flourishing in this circuit. Thirty baptisms took place this year; and the Christians live in 26 different villages attracting the attention of their neighbours towards their true religion with their examples and good works. There are eight

schools for boys and girls, and 125 pupils in them. This circuit is in the boundary of Nawab of Rampur. We are undermining Mohammedanism with great fear, we are like sheep among the wolves. The blessing of God is upon us.

Pilibhit Circuit.—Rev. C. Hancock, native minister, three preachers, four exhorters and eight teachers. Sixty souls from among the different castes were baptized this year. Our labours are fruitful in this circuit. People hear willingly what we preach to them. The poor Christians support their pastor here, Our presiding elder frequently visits the circuit, holds meetings which prove of great help to our new converts. God is working with us.

Shahi Circuit.—Rev. Jhabbu Lal, local deacon, one preacher, three exhorters and six teachers. There are 590 young and old Christians in this circuit. All regularly attend the services; and sometimes people come to our meetings in such numbers that we cannot get seats to offer them in our small chapel. We have had 97 baptisms this year. People give for the Pastor Fund according to their abilities. There are 186 pupils under instruction in nine Day schools. General condit on of our Christians is good. God is with us.

Mirgunj Circuit.—Rev. Kallu Singh, local elder, two exhorters and three teachers. We have 275 Christians in 22 villages. Ten souls were released this year by the power of Christ, from the bondage of Satan. Seventy-eight persons are getting training in four training schools. Although I am lately transferred to this circuit still I see great blessing of God upon the circuit.

Nawabjunj Circuit.—Rev. Girdhari Lal, local elder, two exhorters and three teachers. I can safely say that the blessing of God is upon us for we have had seventy baptisms this year. There are five training schools in this circuit. People come to our services gladly. I see great progress in the spiritual condition of the Christians this year.

Puranpur Circuit.—Rev. Moti Lal, native minister, one exhorter and three teachers. We thank God that in spite of famine and sickness our work is progressing. We baptized 42 persons; and I see a wonderful progress in our day and Sunday schools this year. People are coming closer to Christ and give willingly for the different collections.

Rampur Circuit.—Rev. Ase Ram, local elder, two preachers three exhorters and six teachers. This circuit is the capital of Nawab of Rampur. Our workers are scattered in 24 villages to preach the gospel and bring the sinners to Christ to be saved. We baptized 40 persons this year, and are hoping to add more to the number before the close of the year. We have nine schools for training. We have always Mohammedans in our services; and every way our work is flourishing.

Bisalpur Circuit.—Rev. Mohammed Hasan John, native minister, two local preachers, two exhorters and five teachers.

In this circuit there is a great number of Christian converts, and the number increasing yearly; this year by 120. We have very nice day schools. Our Christians attend our services and Sunday schools very gladly. We have only one small chapel which is not broad enough to receive all the members and visitors. We wish God would grant us one more. Our presiding elder regularly visits our circuit and holds revival meetings. God is with us and helps us in our work.

SAMBHAL DISTRICT.

REV. H. A. CUTTING, Presiding Elder.

Notwithstanding the threats of the famine and the cut of the finance from America during the year, the progress of our work was not at all affected as it might have been on account of these severe shocks.

Of course the number of baptisms was decreased by 84 this year, because more than one-half of the people among whom the work was opened are now Christians; nearly one-third of the whole are still to be brought in and numbered amongst us. We hope that they will soon be wholly influenced by our diligent workers. From other peoples seldom any one embraces Christianity, although some were converted this year. The reason is that sweepers and sikhs are born of a free nature. If they ever change their religion they are not chased and troubled by their fellow-religionists. But Satan has so strongly bound the Hindus and Mohammedans with the chains of caste-system that it is not easy to baptize them even when they are ready to accept Christ. Their conversion to Christianity brings a great many difficulties for us to encounter. They are generally chased and persecuted by their fellow-caste men because of Christ; and in this case they need help to get rid of the tyranny of their old associates and relatives by money and by educated and converted helpers to uphold them. And I think this is not advisible even in the eyes of our thoughtful and courageous American Missionary Society to leave our soldiers helpless and unarmed with our cares without helps and aids to face their enemies.

People who have not seen our village Christians often do not know the ways and means of their living. They are so poor and destitute that for their living they are always supplicaters before Hindu and Mohammedan zamindars. When the fields are ready to be reaped these destitute Christians go begging from field to field with their wives and children following, and this is the way that hundreds of them spend their lives. I feel pity on them when they offer the smallest part of their begging to Christ. May God give them hundredfold in exchange especially during this drying and trying year. We have in obedience to Christ's command preached the gospel to them and made them disciples, but to bring them over their rawness some time is needed. Their progress is gradual, and step by step our teaching and labour is bringing them closer and closer to Christ. We cannot claim that even one-fourth of the number is wholly converted and become spiritual. We should patiently

watch their progress which shall make them fit soon to stand on their feet and to give more for the cause of Christ.

However, in spite of such a hard time, I am contented to report that there is an increase of Rs. 120, on what we received last year for the Pastor Fund or Self-support.

Another benevolent work which these destitute people have done, and which I am sure will attract the feelings of my readers, is worth notice. The Christians of Bahjoi Circuit have helped with Rs. 35, erecting a small chapel worth Rs. 60 for their own services, the balance Rs. 25 is granted to them from the Butler's Chapel Fund. Thanks be to the Father who is helping these infants to stand aright. Also Rs. 40 are raised for the "Debt Paying Fund."

Sixty-eight helpers of the W. F. M. Society are working in the District. They are efficient helping hands to our work.

Among small schools in the district, Goucher schools are of the first class.

We have 26 boys in the Boarding school. Our evening services are so nicely conducted through the help of these students that visitors often copy our ways in their stations. This year they have revised three times the chief subjects in the Bible.

SITAPUR DISTRICT.

REV. P. T. WILSON, Presiding Elder.

Sitapur.—P. T. Wilson and Chhote Lal. God has spared all our ministers during the year under review.

We have had much of His presence, and a rivival spirit has prevailed, blessings coming to many.

In Sitapur we have two Boarding schools; that for girls superintended by Miss Easton has done well and has an attendance of over a hundred; while there are seventy-five to eighty Christian boys in the other schools. We plan, if God gives us money, to build dormitories, so as to accommodate two hundred Christian pupils; neither the money for this building nor for the support of the boys is yet in sight, but I deem it an excellent opportunity for a good investment and shall expect the money to be forthcoming in due time.

Work has been carried on in a number of adjoining villages and mohallas, and the two new sub-stations of Laharpur and Biswan have been occupied by Brothers Sadal Masih and I. H. Smart. There have been thirty-three baptisms and there are many enquirers. I have on several occasions refused to baptize parties who, coming from other places where ministers lived, were urgent that I administer this rite.

The City school, taught by headmaster Silas, masters Strete, Shipley and others is decidedly evangelical. Seventy-five of the boys being Christians.

The training school under the direction of Pastor Chhote Lal, has had from fourteen to twenty pupils in it, and they have made good progress. We are thankful to Brother Learned for this help.

Mrs. Wilson has accompanied the presiding elder in his tours; sometimes the marches have been long, the rivers deep and the boats shabby; she also has had medical and general charge of the boys in the Boarding, and has in this and in other things relieved the missionary of many a care.

The church is growing in grace; the audiences are good, the Sunday schools large and well taught; the preaching by the pastor Chhote Lal is evangelical; the finances have been fair, the Pastor's salary is paid by the church, and the whole district gave for the missionary debt Rs. 55, and the annual missionary collection Rs. 85, total Rs. 140.

Besides his other works the missionary has usually preached morning and evening on Sabbaths to soldiers and others who chose to attend. A small house for English services was completed early in the year, and dedicated to God by Dr. Parker before his going home. I am happy to say it has been paid for locally.

Khairabad.—A. G. McArthur, preacher-in charge. This is a new circuit, for, except Khairabad itself, the other stations, Kamalpur, Sidhauli, Paintapur and Mahmudabad have been occupied of late.

George Mayal also lives at Khairabad, he has been a head-master among us over thirty years, and being seventy years of age he was retired and the school closed. We hope he may still be able to work for the Master. Brother McArthur has been active and has spent much of his time in the villages witnessing for Christ; nor has his and the testimony of his assistants been in vain, for there have been fifty-nine baptisms; some of the converts have been persecuted and turned out of their villages, and their lands taken from them; but a friend helped them with *chhappars* (grass huts) and a Hindu allowed them to settle in his village and rented them lands.

The Christian community on this circuit are now about one hundred and twenty.

Bara Gawn.—J. Dysell, preacher-in-charge. There has been faithful winnowing on this circuit, and forty persons have been baptized. Praise God for the open doors.

Lakhimpur.—Kanhai Singh, preacher-in-charge. This circuit is a fine field and active aggressive work has been carried on by the minister-in-charge and his associates.

Some seventy-five have been baptized; and there are a number to be baptized at the District Conference later on.

It is at Lakhimpur we have the commodious chapel erected with money supplied by Mr. Learned; this chapel, besides being used locally, serves as a rallying place for the whole circuit. Many of our boys and girls in our Boarding schools come from this circuit, so also a number to our Training school.

The work is very encouraging and we still hope to see thousands turning to the Lord as soon as we are able to indoctrinate them and by the power of God present them to Jesus.

Mohamdi circuit.—D. P. Kidder, preacher-in-charge. Bro. Kidder has labored hard during the year and has had difficulties to overcome. His people were poor and the scarcity which prevails in North India was seriously felt on his circuit; however, he has had a school at Mohamdi in which the Christians have been taught, and his people have, it is believed, made progress in divine things. There have been baptized 44 persons during the year.

As in other circuits, hundreds wished for baptism, but also expected work of some kind, whereby they could keep the wolf from the door, but as a rule this condition could not be met.

God is with us, and in spite of cholera and other ills among us, claiming some victims, we both sow and reap hoping and rejoicing.

STATISTICS.

GENERAL

NAME OF CIRCUIT.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.								
				DEATHS.													
	Probationers.	Full Members.	Local Preachers.	Children.	Adults.	Children.	Adults.	Totals.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid on old indebtedness of Church property.	Present indebtedness of Church property.	Current expenses for lights, etc.
MORADABAD DISTRICT.																	
Bijnour ...	695	452	3	15	8	45	40	85	2	3,000	1	5,000	3,425	135	48	...	50
Kiratpur ...	242	255	1	18	23	21	15	36	...	..	...	...	...	...	...	...	...
Nagina ...	390	101	3	5	6	25	16	41	1	95	...	...	...	14	...	...	15
Nurpur ...	300	240	3	16	12	22	19	41	...	...	...	...	...	...	...	...	...
Thakurdwara,	443	168	2	15	23	9	5	14	1	250	...	...	...	15	...	...	...
Kundarki ...	383	576	3	8	10	40	65	105	1	40	...	..	700	45	...	...	...
Sherkot ...	428	200	3	18	10	6	24	30	...	...	...	...	...	...	...	...	...
Dhampur ..	370	175	2	34	26	18	7	25	...	..	...	...	...	...	..	...	...
Mandawar ...	756	724	2	24	16	24	44	68	1	500	...	...	400	16	...	...	...
Najibabad ...	166	134	...	4	2	26	34	60	1	4,000	...	...	450	49	...	...	12
Kanth ...	220	350	1	5	6	34	36	70	..	...	..	...	50	7	...	...	...
Chandausi ...	148	336	3	21	11	11	38	49	3	700	1	1,500	100	100	9	...	...
Seohara ..	435	300	...	20	30	5	50	55	1	250	...	...	...	14	...	...	...
Moradabad ...	867	245	9	19	12	61	85	146	4	35,000	5	18,000	...	425	...	...	215
Total ..	5843	4256	35	222	195	347	478	825	15	43,835	7	24,500	5,125	820	57	...	292

FOR THE YEAR ENDING WITH 31st DECEMBER, 1896.

STATISTICS No. 1.

SUNDAY-SCHOOLS					BENEVOLENT COLLECTIONS.											MINISTERIAL SUPPORT.				
		SCHOLARS OF ALL AGES.			MISSIONARY COLLECTION.											PASTOR.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non-Christians.	Total.	From Churches.	From Sunday-schools.	Church Extention.	Indian Sunday-School Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational Purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishop.	For General Conference Expenses.	Total Ministerial Support.
14	20	350	100	450	6	3	...	...	...	...	7	...	4	...	20	...	48	...	...	48
7	6	217	30	247	3	1	...	...	..	..	1	...	...	...	5	...	11	...	...	11
7	12	188	38	226	2	..	..	..	...	...	1	...	3	...	6	...	19	1	..	20
6	8	230	60	290	3	..	...	...	..	.	..	...	...	...	4	..	25	1	...	26
10	10	100	56	156	3	1	...	...	...	...	1	...	...	...	5	...	21	1	...	22
17	18	486	100	586	6	2	...	..	..	..	2	...	...	...	10	..	30	1	...	31
5	8	110	50	160	3	..	..	...	...	...	2	...	.	...	5	...	15	1	...	16
6	5	55	25	80	3	...	...	...	..	...	...	..	...	...	3	...	20	1	...	21
20	15	150	25	175	5	1	...	...	...	...	1	..	...	...	7	...	34	1	..	35
4	9	170	6	176	1	1	...	..	...	...	3	..	1	9	15	...	22	1	...	23
10	10	230	32	262	3	1	...	...	...	...	1	...	6	...	10	...	24	1	...	25
21	26	588	260	848	5	3	..	...	...	...	3	...	...	...	11	...	38	...	...	38
9	10	589	100	689	2	...	...	.	...	...	...	...	...	...	2	...	60	...	...	60
48	62	734	534	1268	91	9	...	10	...	12	31	...	...	145	298	260	215	...	...	475

NAMES OF CIRCUITS.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.								
	Probationers.	Full Members.	Local Preachers.	DEATHS. Children.	DEATHS. Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid on old indebtedness of Church property	Present indebtedness of Church property.	Current expenses for lights, etc.
PILIBHIT DISTRICT.																	
Fatehganj West	895	495	3	9	11	35	55	90	1	700	3	700	70	135			24
Pilibhit ...	132	169	3	6	9	26	34	60	2	600	2	550		72			
Milak ...	130	204	1	4	13	12	18	30	1	50	..	..					
Shahi ...	335	190	2	6	7	35	62	97	1	100	2	150		24			
Mirganj ...	135	95	1	4	3	4	6	10	1	200	1	100		24			
Puranpur ...	77	25	1	2	7	20	22	42	1	100	1	50		16			
Baheri ...	220	200	3	10	9	36	34	70	2	200	2	300		26			
Bisalpur ...	270	217	1	4	6	46	74	120	1	400	2	340		24			
Sirauli ...	760	800	1	6	13	55	35	90	1	150	2	200		24			
Rampur ...	300	150	3	11	8	25	15	40	—	—	1	320	300	12			
Nawabganj ...	217	150	2	3	4	39	31	70	1	150	1	50		12			
Total ...	3471	2695	21	65	90	333	386	719	12	2,650	17	2,760	370	369			24
OUDH DISTRICT.																	
Barabanki ...	220	57	11	6	3	23	62	85	1	3,500	1	200					75
Hardoi ...	300	95	10	12	6	74	51	125	1	400	3	1,000	200	385			30
Lucknow Hindustani,	280	136	11	4	2	26	30	56	2	24,000	7	50 500	375000	597		30,000	150
Lucknow English ..	8	103	—	8	—	8		8	1	22,000	1	10 000		100			360
Rae Bareilly..	150	48	3	3	2	50	36	86	1	2,000	1	4,000	2,000	207			24
Shahabad ...	328	62	2	15	12	30	52	82	1	182	...			182		82	
Unao ...	661	342	6	15	10	65	102	167	2	1,100	2	1,500		450			
Total ..	1947	843	43	63	35	276	333	609	9	53,182	15	67,200	377200	1921		30,082	639
GARHWAL DISTRICT.																	
Gadli ...	12	10	—			7	2	9									
Kainur ...	16	16	3			5	—	5									
Lansdowne ...	32	15	1		1	2	1	3			1	1,600					
Pauri and Kotedwara...	132	158	4	7	2	38	20	58	3	4,200	5	12,400	20,000				
Ramni ...	7	7	2								1	150					
Srinagar ...	8	8	2										250				
Total ...	207	214	12	7	3	52	23	75	3	4,200	7	14,150	20,250				

STATISTICS No. 1.

SUNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.											MINISTERIAL SUPPORT.				
		SCHOLARS OF ALL AGES.			MISSIONARY COLLECTION.											PASTOR.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non-Christians	Total.	From Churches.	From Sunday-schools.	Church Extension.	Indian Sunday-school Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational Purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishop.	For General Conference Expenses.	Total Ministerial Support.
9	12	800	150	950	7			2	3	2		4	33	51		94	1		95
18	24	250	315	565	6			2	1	1			11	21		50	1		51
5	6	50		50	2								1	4		36	1		37
12	16	286	20	306	4								2	7		48	1		49
3	4	180		180	2									3		36	1		37
3	5	100	40	140	2									3		36	1		37
8	12	162		162	3		12		1					16		48	1		49
4	6	170	10	180	5		9						20	34		48	1		49
9	13	140		140	5				1					6		48	1		49
5	7	110		110	5									6		48	1		49
4	6	160	20	180	2									3		36	1		37
80	111	2408	555	2963	43		21	5	10	7		4	67	157		529	11		539
47	31	47	2273	2320	17	..	...	3	..	..	11	..	6	118	155		108	2		110
26	16	350	1300	1650	50	...	..	...	10	...	5	...	10	..	75		150	5		155
40	80	280	1720	2000	181	...	..	...	..	6	31	....	...	...	218	120	600			720
1	16	150	...	150	243	59	..	...	..	32	137	...	112	300	883	1200			30	1230
13	20	65	580	645	10	—	.	1	1	2	2	...	...	...	16		72	1	1	74
26	32	460	342	802	6	.	...	1	...	3	1	...	6	...	17		60	1		61
30	25	400	1100	1500	10	2	...	...	..	.	2	...	3	...	17		72	2		74
183	220	1752	7315	9067	517	61	...	5	11	43	190	....	137	418	1383	1320	1062	11	31	2424
1	4	53	4	57	5			1		2	2				10	10	6			16
5	9	25	49	74	1			1		1					3		8			8
3	6	50	34	84	4						1			120	125		9	1		10
13	31	293	191	484	41			2		2	7			150	202	8	38	1		47
1	5	9	20	29	5			2		1	2			4	14		11	1		12
2	2	7	12	19	1			1		1					3		6			6
25	57	437	310	747	57			7		7	12			274	357	18	78	3		99

NAMES OF CIRCUITS.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.								
	Probationers.	Full Members	Local Preachers.	Deaths. Children.	Deaths. Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid on old indebtedness of Church property.	Present indebtedness of Church property.	Current expenses for lights, etc.
BAREILLY DISTRICT.																	
Bareilly ..	693	324	6	20	10	58	37	95	1	15,073	2	20,000	103700	3000	...	500	...
Sadr Bazar ...	137	87			4	38	54	92	1	400	1	300	1,000	65	...		3
Pawabpur ..	116	168		8	14	13	14	27	2	300	2	300	...	...	...		
Khera Bajhera,	67	34	1		2	22	22	44	1	4,000	2	3,000	100	25	...		...
Miranpur Katra, ...	232	55	1	10	3	15	35	50	1	50	1	160	56	...	...		...
Tilhar, ..	102	150	1	5	6	20	45	65	1	1,000	2	1,000	50	..	...		...
Jalalabad ..	170	64	4	3	24	20	31	51	2	200	2	500	...				
Pawayan ...	207	81	2	10	7	30	53	83	1	150	2	800	225				
Shahjahanpur,	382	151	10	7	5	19	42	61	5	11,000	6	12,000	37,000				50
Faridpur ..	130	180	1	4	6	10	15	25	2	300	2	300					
Bisauli ...	1213	45	2	18	6	14	7	21			1	500					
Bilsi ...	645	75	1	1	3	11	18	29	1	500	2	500					
Aonla ...	387	254	1	12	6	87	106	193	1	300	4	900	500				
Binawar ...	219	224	3	5	7	57	33	90	1	80	2	300					
Bhamora ...	168	32	5			40	24	64	1	40	1	40					
Dataganj ...	395	400	6	2	1	27	32	59	1	100	2	300					
Kakrala ..	290	181	3	6	3	25	29	54	1	120	4	500					
Budaon ...	550	199	5	10	8	10	25	35	2	19,000	2	7,000	12,000				
Ujhani ..	931	200	2			50	30	80	2	147							
Total ...	7034	2884	54	121	115	566	652	1218	27	48,760	40	47,400	155325	3090		500	53
SAMBHAL DISTRICT.																	
Sambhal ...	213	100	5	3	4	19	20	39	4	1,100	3	1,250	330	300			
Babukhera ...	168	163	4	1	2	43	40	83	1	100	1	150		59			
Rasulpur ...	99	90	1	3	4	31	19	50	2	145	1	15		7			
Rajpura ...	561	69	1	6	4	28	49	77	1	150				10			
Gannour ..	374	72	1	4	1	61	36	97	2	135	1	235		20			
Bahjoi ...	199	261	1	5	1	41	65	106	1	60	2	400		18			
Gangesri ...	170	221	—		2	23	30	53	1	15	2	40					
Hasanpur ...	329	475	3	6	4	60	74	134	3	200	2	445					
Shahpur ..	201	34	1		1	10	30	40	1	185	2	130		12			
Narainiya ..	95	155	1	4	6	8	17	25	1	20				5			
Amroha ...	320	389	1	5	7	28	47	75	3	850	6	1,025		36			
Dhanaura ...	136	647	2	2	7	15	65	80			1	500		50			
Basla ...	324	749	1	2	3	30	47	77	1	100	1	400		30			
Sharifpur ...	170	180	—	18	9	27	32	59	2	130	1	30		36			
TOTAL ..	3359	3605	22	59	55	424	571	995	23	3,190	23	4,620	330	583			

FOR THE YEAR ENDING WITH 31st DECEMBER 1896.

STATISTICS No. 1.

SUNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.											MINISTERIAL SUPPORT.				
		SCHOLARS OF ALL AGES.			MISSIONARY COLLECTION.											PASTOR.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non-Christians.	Total.	From Churches.	From Sunday-schools.	Church Extension.	Indian Sunday-school Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational Purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishop.	For General Conference Expenses.	Total Ministerial Support.
64	81	1675	1918	3593	80	5	...	2	...	19	20	...	60	75	261	165	330	...	...	495
11	15	200	50	250	6	...	37	1	...	1	...	...	...	5	51	...	24	1	...	25
4	8	160	20	180	7	...	...	1	...	..	1	...	...	..	9	...	30	1	...	31
7	10	30	62	92	1	...	...	...	...	...	...	...	..	...	2	...	25	...	...	25
10	9	70	40	110	2	...	...	...	...	.	2	...	..	...	4	...	24	1	...	25
12	14	80	100	180	6	...	...	.	...	..	1	...	.	...	7	...	30	2	...	32
13	13	135	78	213	9	...	...	1	...	..	1	...	...	...	11	...	42	1	...	43
9	9	150	73	223	3	1	...	1	1	...	1	...	...	...	7	...	36	1	...	37
16	24	451	402	853	70	...	...	...	...	...	10	...	16	...	96	12	98	5	...	115
7	8	270	60	330	6	...	...	..	...	...	1	...	...	...	7	...	30	2	...	32
7	10	150	...	150	6	...	...	...	...	...	2	...	...	...	8	..	30	2	...	32
11	15	350	60	410	8	...	...	1	..	...	1	...	1	...	11	...	45	1	..	46
12	15	210	..	210	6	...	...	...	2	..	2	...	1	4	15	...	50	1	...	51
7	7	108	32	140	2	...	...	...	...	...	...	...	...	...	2	...	22	1	..	23
3	4	70	30	100	1	..	...	...	...	...	.	...	...	...	1	...	...	...	...	...
10	10	100	38	138	1	...	...	..	..	..	..	...	...	...	1	...	20	1	...	21
12	11	102	28	130	5	...	...	1	2	1	..	...	...	...	9	...	24	1	...	25
24	25	300	575	875	40	...	...	..	...	...	6	...	40	33	124	96	144	5	...	245
13	14	286	200	486	3	...	...	..	...	...	...	.	...	..	3	.	24	1	...	25
252	302	4897	3748	8645	262	6	37	8	5	21	49	...	118	122	629	273	1028	27	...	1328
15	15	240	330	570	42	2	...	1	..	5	6		20		76		94	5	10	109
6	6	170	90	260	9	..	..	3	...	1	...				13		36	...		36
9	12	117	33	150	8	..	...	1	...	..	2				11		36	1		37
6	11	500	50	550	7	...	..	...	...	...	...		1		9		30	...		30
10	16	380	20	400	11	2	...	...	...	1	2	41	1		58		48	2		50
11	10	300	35	335	9	...	35	...	...	1	1				46		48	1		49
4	4	120	100	220	5	...	...	...	...	...	...				6		24	...		24
16	19	25	155	180	14	...	...	1	...	...	2		2		19		48	1		49
5	5	100	27	127	5	...	...	1	..	1	1				8		24	—		24
7	7	221	45	266	7	...	...	...	...	1	1				10		24	1		25
15	15	350	100	450	15	...	...	1	...	1	2		4		23		48	1		49
7	14	689	...	689	12	...	...	...	...	...	1		1		15		48	...		48
8	8	234	15	249	7	...	..	...	...	..	1		1		11		36	1		37
7	8	110	54	164	8	...	...	...	...	..	.		1		10		30	1		31
127	150	3556	1054	4610	160	5	35	9	...	12	21	41	31	...	315	..	574	14	10	598

NAME OF CIRCUITS.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.								
	Probationers.	Full Members.	Local Preachers.	Deaths. Children.	Deaths. Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid on old indebtedness of Church property.	Present indebtedness of Church property.	Current expenses for lights, etc.
GONDA DISTRICT.																	
Bahraich ..	90	124	4	11	19	14	35	49	1	200	2	400	2,000	180			25
Bhinga ...	187	70	3	7	5	17	29	46			1	80					
Balrampur ..	115	99	1	4	20	8	23	31	1	350	3	80	200	30			3
Colonelganj ...	87	30		5	3	10	19	29									
Gonda ...	70	28	3	4	4	23	26	49	2	5,300	2	3,500	7,000	180			
Kaiserganj ...	56	18	1	2	2	21	51	72			1	300		13			
Mankapur and Nawabgan,	98	61	2	5	6	13	30	43	1	500	1	300	250	10			
Nanpara ..	67	30	2	3	4	15	30	45	1	300	1	250		41			
Total ...	770	460	16	41	63	121	243	364	6	6,650	11	4,910	9,450	454			28
KUMAON DISTRICT.																	
Naini Tal Eng.	85	55	5	2	1	14	17	31	1	10,000	3	26,000		704			
,, ,, H.	3	23					2	2	1	26,000	1	9,000		70	160		132
Dwarahat ...	32	80	3		3	9		9	2	3,550	7	4,065	2,500	195			
Pithoragarh ...	136	146	2	10	5	9	5	14	3	3,000	8	3,971	15 000	119			49
Bhot ...	17	18				4	5	9	4	1,400	4	62	4,281	277			
Total ...	273	322	10	12	9	36	29	65	11	43,950	23	43,098	21 781	1365	160		181
SITAPUR DISTRICT.																	
Sitapur ..	171	82	11	1	3	18	15	33	2	14,000		11,000	9, 50	3000			
Sidhauli ...	10	23	5			23	36	59			1	200	500				
Lakhimpur ...	54	41	5	1		61	14	75	1	3,000	2	250					
Biragawn ...	10	11	4			25	15	40									
Mohamde ...	100	78	6	1	1	25	19	44									
Total ...	345	235	31	3	4	152	99	251	3	17,000	5	11,450	10450	3000			
Grand Totals,	23249	15514	244	593	569	2307	2814	5121	109	225417	148	220088	646405	11602	217	30582	1217
1895 Totals,	22170	13244	231	421	478	2593	3292	5885	108	223936	157	210298	597082	38928	32960	50100	1268
Increase ...	1079	2270	13	172	91	...	...	...	1	1481	..	9790	49323				
Decrease ..	...	...	...	...	...	286	478	764	..	...	9	...	...	27326	32743	19518	51

FOR THE YEAR ENDING WITH 31st DECEMBER, 1896.

STATISTICS No. 1.

SUNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.												MINISTERIAL SUPPORT.				
		SCHOLARS OF ALL AGES			MISSIONARY COLLECTION												PASTOR.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non-Christians.	Total.	From Churches.	From Sunday-schools.	Church Extension.	India Sunday-school Union.	Tract Society.	Bible Society.	Children's Day Collection.	Educational Purposes.	W. F. M. S.	Any other Benevolent Collection.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishop.	For General Conference Expenses	Total Ministerial Support.
10	18	250	378	628	10	1	...	...	...	...	4	...	5	38	58	...	108	3	...	111
7	13	188	340	528	3	1	33	..	...	...	1	...	1	5	45	.	48	1	..	49
11	18	270	296	566	4	2	...	...	...	1	1	...	2	5	16	...	48	1	...	49
6	12	72	125	197	2	..	..	...	..	...	...	...	1	3	7	..	40	1	...	41
14	19	184	556	740	5	5	...	...	...	...	6	..	15	43	74	19	55	4	..	79
7	6	41	61	102	1	...	...	..	...	...	.	...	...	2	4	...	19	...	...	19
9	12	128	120	248	5	...	..	...	..	5	1	...	2	2	15	...	56	1	....	57
2	4	35	50	85	4	..	...	...	..	...	..	...	...	2	6	...	18	...	...	18
66	102	1168	1926	3094	35	9	33	...	.	6	15	...	27	100	225	19	392	11	...	423
8	37	54	210	264	60	...	...	.	...	5	20	20	...	..	105	240	120	..	...	360
...	...	100	..	100	453	...	...	..	20	40	144	..	...	160	817	1750	1808	...	...	3558
5	13	104	6	110	38	12	...	.	3	10	16	38	..	...	418	5	5	...	...	10
16	38	300	475	775	182	...	...	..	...	10	16	618	..	49	876	176	60	10	...	246
9	8	40	135	175	29	..	...	5	..	4	4		4	...	47	...	...	5	...	5
38	96	598	826	1424	762	12	...	5	23	69	201	976	4	209	2263	2171	1993	15	...	4179
22	28	240	1100	1340	106	..	...	...	10	23	13	..	...	2577	2728	1047	99	..	...	1142
13	10	40	160	200	10	...	...	...	.		...	..	...	21	31	..	21	...	...	21
12	10	81	359	440	13	...	...	...	...	...	3	..	....	49	57	...	41	...	...	41
6	8	35	200	235	3	...	...	...	..	..	..	..	..	14	17	...	14	...	...	14
2	7	32	10	42	7	...	...	...	..	..	...	..	...	19	26	...	19	..	...	19
55	63	398	1859	2257	140	...		..	10	23	16	..	..	2672	2861	1043	194	...	. .	1237
1022	1328	19141	18979	38120	2114	115	126	50	49	205	565	1017	335	4015	8591	5194	6431	101	41	11677
1049	1388	19459	16347	35806	1507	130	26	75	39	366	408	640	3395	1151	7741	4791	4348	121	247	9507
..	...	..	2632	2614	607	...	100	...	10	...	157	377	...	2864	850	313	2083	...	...	2170
27	60	18	..	...	...	15	...	25	...	161	...	...	3060	...	...	...	...	20	206	...

NAME OF CIRCUIT.	Workers.											
	Foreign Missionaries.	Missionaries' wives.	W F M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	Christian Teachers not Preachers or Exhorters, both Male and Female.	Bible Readers.	Colporteurs. Not Exhorters or otherwise counted.	Other Paid Workers.	Total.
GARHWAL DISTRICT.												
Gadali	1	...	...	...	...	...	1	2	...	...	...	4
Kainur	...	...	...	...	...	3	1	2	6	...	...	12
Lansdowne	...	...	...	...	...	2	2	3	3	...	...	11
Pauri and Kotedwara	...	1	1	1	3	1	4	...	15	8	...	34
Ramni	...	...	...	...	...	1	2	...	1	2	...	6
Srinagar.	..	...	...	...	...	..	2	...	...	1	...	3
Total	..	2	1	1	3	3	13	4	23	20	..	...	70
SAMBHAL DISTRICT.												
Sambhal	...	...	...	...	...	1	5	4	14	6	...	...	30
Babukhera	...	...	...	...	...	...	2	3	2	5	..	...	12
Rasulpur	...	...	...	...	...	..	2	2	7	2	.	...	13
Rajpura	...	...	...	...	...	...	1	2	7	2	..	...	12
Ganour	...	...	...	...	...	1	1	2	9	3	...	...	16
Bahjoi	...	...	...	...	...	..	2	2	3	3	...	...	10
Gangesri	...	...	.	...	...	1	...	2	1	3	...	..	7
Hasanpur	...	...	...	...	...	1	3	3	4	4	...	...	15
Shahpur	...	...	...	...	...	...	1	2	2	4	...	...	9
Narainiya	...	...	...	...	...	...	1	2	5	3	...	...	11
Amroha	...	...	...	...	...	1	1	4	6	7	...	...	19
Dhanaura	...	..	...	...	...	1	2	2	5	2	...	...	12
Basta	...	...	...	...	...	1	1	2	5	4	...	...	13
Sharifpur	...	...	...	...	...	...	1	3	2	4	...	...	10
Total	...	...	...	...	...	7	23	35	72	52	...	...	189
MORADABAD DISTRICT.												
Bijnour	...	...	..	...	2	1	3	5	10	3	...	...	24
Kiratpur	...	...	...	..	..	..	1	3	1	2	...	...	7
Nagina	...	...	...	...	...	1	4	3	3	3	...	...	14
Nurpur	...	...	...	...	...	...	3	1	3	2	...	...	9
Thakurdwara	...	...	...	...	...	...	2	3	6	3	...	...	14
Kyndarki	...	...	...	..	...	1	3	2	3	3	...	...	12
Sherkot	...	...	...	...	...	...	3	3	2	3	...	...	11
Dhampur	...	...	...	...	...	1	2	3	2	2	2	...	12
Mandawar	...	...	...	...	...	1	2	7	4	3	...	...	17
Najibabad	...	..	...	...	...	...	1	3	3	3	...	...	10
Kanth	...	...	...	..	...	1	1	2	4	3	...	...	11
Chandausi	...	...	...	..	..	...	3	2	21	2	...	...	28
Seohara	...	...	...	...	..	1	..	4	4	2	...	...	11
Moradabad	...	2	2	1	4	2	9	11	26	4	1	...	62
Total	...	2	2	1	6	9	37	52	92	38	3		242

STATISTICS No. 1.

Accessions.				Native Christian Community.			Money Collected in India.								
									For Schools.						
From Islamism.	From Hindus of all castes.	From European and other Christians.	Total accessions	Adults.	Children.	Total.	For Benevolent Societies	For Ministerial Support.	Government aid.	Fees.	Donations.	Colportage work.	For Dispensary and Hospital work.	For any other purpose.	Total collected in India.
...	9	...	9	22	44	66	10	16	....	..	...	...	...	..	26
...	5	...	5	35	26	61	3	8	...	...	...	...	...	...	11
...	2	1	3	49	9	58	125	10	...	...	...	...	...	...	135
...	49	10	59	295	169	464	202	47	1414	641	...	...	...	...	2,304
...	...	...	...	17	9	26	14	12	...	..	..	...	...	..	26
..	...	...	.	18	9	27	3	6	...	...	...	...	...	...	9
...	65	11	76	436	263	702	357	99	1414	641	...	...	..	...	2,511
...	29	10	39	319	130	449	76	109	192	52	...	...	...	29	449
...	83	...	83	435	54	389	14	36	...	...	...	...	...	...	50
...	31	19	50	190	112	302	11	37	...	...	...	...	...	...	48
...	69	8	77	631	231	862	9	30	...	...	...	...	...	1	40
...	53	43	96	448	368	816	58	50	..	...	...	...	...	10	118
...	99	8	107	461	31	492	46	49	..	...	...	...	...	...	95
...	38	15	53	392	100	492	6	24	..	...	...	...	...	...	38
...	114	20	134	808	329	1137	19	49	96	24	...	...	...	...	188
...	35	5	40	236	118	354	8	24	...	..	...	...	...	...	32
...	19	6	25	251	96	347	10	25	...	...	...	...	...	...	35
...	65	10	75	711	28	739	23	49	..	..	...	...	...	...	72
...	65	15	80	786	497	1283	15	48	...	...	...	...	...	...	63
...	50	27	77	1075	250	1325	10	37	...	...	...	..	...	...	47
...	40	19	59	350	115	465	10	32	..	...	..	...	...	..	42
...	790	205	995	6993	2459	9452	315	599	288	76	...	...	...	31	1309
...	85	...	85	1151	480	1631	20	48	480	15	...	...	...	...	563
...	36	...	36	498	287	785	5	11	...	...	...	...	...	...	16
3	38	...	41	495	163	658	6	20	...	...	...	...	...	...	26
6	35	...	41	543	157	700	3	26	...	...	...	...	...	...	29
...	14	...	14	613	290	903	5	22	...	...	...	...	..	..	27
...	105	...	105	963	480	1413	10	30	...	...	..	..	...	..	41
...	30	...	30	631	240	871	5	16	...	...	...	...	...	...	21
...	25	...	25	548	130	678	3	21	...	...	..	120	...	...	144
...	68	...	68	1483	432	1915	7	35	...	...	...	..	...	...	42
...	60	...	60	300	58	358	15	23	...	...	...	...	...	.	38
...	70	...	70	572	120	692	9	25	...	...	...	..	...	...	35
6	43	...	49	487	174	661	11	37	...	...	...	...	...	...	48
...	55	...	55	736	335	1071	2	60	...	...	...	...	...	...	62
...	123	23	146	1123	367	1490	298	475	3610	1032	...	12	...	145	5572

NAME OF CIRCUIT.	Workers.											
	Foreign Missionaries.	Missionaries' wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	Christian Teachers not Preachers or Exhorters, both Male and Female.	Bible Readers.	Colporteurs. Not Exhorters or otherwise counted.	Other Paid Workers.	Total.
Bareilly District.												
Bareilly ..	2	2	4	4	4	6	3	20	5	1	3	54
Sadr Bazar ...	...	...	...	...	1	...	5	8	1	...	...	15
Panahpur ...	..	.	...	...	1	.	5	4	1	...	...	11
Khera Bajhera ..	...	...	...	..	...	1	3	6	4	...	...	14
Miranpur Katra ...	...	...	...	..	...	2	2	10	4	...	...	18
Tilhar ...	...	...	...	...	1	1	6	7	9	...	...	24
Jalalabad ...	...	...	...	...	1	2	2	7	4	...	..	16
Pawayan ..	..	..	..	..	1	3	4	2	5	...	...	14
Shahjahanpore ...	1	1	1	3	2	10	9	6	7	...	3	43
Faridpore ...	...	...	...	...	1	1	5	14	2	...	...	23
Bisauli ...	...	...	...	...	1	3	5	7	1	1	1	19
Bilsi ...	...	...	...	...	1	1	6	7	2	...	...	17
Aonla ...	.	...	...	...	1	1	6	6	5	...	...	25
Binawar ...	...	...	...	...	..	3	1	2	3	...	...	9
Bhamora ...	..	...	...	...	1	..	4	3	2	...	...	10
Dataganj ...	...	..	...	...	1	6	4	6	...	...	.	17
Kakrala ...	...	...	...	...	1	2	1	5	4	...	...	13
Budaon ...	1	1	1	3	1	4	4	16	9	1	10	52
Ujhani ...	...	...	...	...	1	2	1	13	...	...	...	17
Total ...	4	4	6	10	20	48	76	148	75	3	17	411
Pilibhit District.												
Fatheganj West ..	...	...	..	6	1	4	5	6	4	...	...	26
Pilibhit ...	...	...	...	4	1	3	4	6	3	...	...	21
Milak ..	...		...	3	...	1	3	6	2	...	...	15
Shahi ...	...	..	...	4	...	2	5	5	4	...	..	20
Mirganj ...	...	...	...	3	...	1	2	3	1	...	...	10
Puranpur .	.	...	...	2	...	1	3	4	1	...	...	11
Baheri ..	...	...	...	6	...	2	5	7	2	.	...	22
Bisalpur ...	...	...	...	5	1	2	5	6	2	...	...	21
Sirauli ...	...	...	...	6	1	4	5	6	3	...	...	25
Rampur ...	...	...	...	6	..	3	3	6	2	...	...	20
Nawabganj ...	..	...	....	4	...	2	3	3	2	...	...	14
Total ...	...	...	...	49	4	25	43	58	26	...	...	205
Kumaon District.												
Naini Tal (Hindustani) ...	1	1	..	1	1	5	4	7	...	1	...	21
Naini Tal (English) ...	2	2	4	...	...	...	...	16	...	...	...	24
Dwarahat ..	1	1	1	...	1	3	5	7	8	...	...	27
Pithoragarh ...	...	...	2	3	1	2	8	9	11	1	5	42
Bhot ...	...	...	1	..	3	...	2	5	5	...	2	18

STATISTICS No. 1.

Accessions.				Native Christian Community.			Money Collected in India.									
									For Schools.							
From Islamism.	From Hindus of all castes	From European and other Christians.	Total accessions.	Adults.	Children.	Total.	For Benevolent Societies.	For Ministerial Support.	Government aid.	Fees.	Donations.	Colportage work.	For Dispensary and Hospital work.	For any other purpose.	Total collected in India.
..	52	43	95	1,027	324	1,351	261	495	660	1380	...	...	...	...	2,796
...	90	2	92	225	118	343	51	25	..	60	..	...	...	...	136
5	16	6	27	285	192	477	9	31	144	...	...	..	...	...	184
...	44	...	44	102	83	185	2	25	..	...	...	..	...	...	27
...	50	...	50	288	50	338	4	25	...	...	...	..	...	...	29
...	45	20	65	254	51	305	7	32	...	...	...	..	...	...	39
...	44	7	51	239	107	346	11	43	...	...	...	..	...	...	54
...	81	2	83	291	137	428	7	37	...	...	...	...	..		44
...	35	26	61	454	451	996	96	115	3048	900	...	...	300	109	4,368
...	35	...	35	312	280	592	7	32	...	...	...	...	...	...	39
...	15	6	21	1,061	477	1,738	8	32	...	..	...	...	...	..	40
...	27	2	29	722	314	1,063	11	46	...	...	...	...	...	...	57
...	180	13	193	643	563	1,206	15	51	...	..	...	...	...	...	66
...	33	57	90	446	997	743	2	23	...	...	...	...	...	...	25
...	10	54	64	206	100	306	1	...	...	...	...	...	...	...	1
...	59	...	59	802	160	962	1	21	...	...	...	..	...	...	22
...	40	14	54	475	235	710	9	25	...	...	...	...	...	...	34
...	20	15	35	755	170	925	124	245	1200	720	...	..	...	...	2,289
...	50	30	80	1,134	210	3,344	3	25		...	...	...	...	..	28
5	926	297	1228	10,012	4,344	14,356	629	1328	5052	3060	...	...	300	109	10,478
2	68	20	90	1,394	203	1,597	51	95	60	24	...	...	...	...	230
...	50	10	60	305	32	337	21	51	...	...	...	...	...	...	72
...	18	12	30	335	24	359	4	37	...	...	..	...	...	...	41
...	73	24	97	527	36	563	7	49	...	...	...	...	...	...	56
...	4	6	10	231	16	247	3	37	...	...	...	...	...	...	40
...	36	6	42	103	14	117	3	37	.	...	...	...	...	...	40
...	60	10	70	423	10	433	16	49	...	...	...	...	...	...	65
...	100	20	120	489	14	503	35	49	...	.	...	...	..	..	84
...	55	35	90	1,562	204	1,766	6	49	...	...	...	...	..	...	55
...	40	...	40	453	16	469	6	49	..	...	...	...	...	...	55
...	60	10	70	369	14	383	3	37	...	...	...	..	...	...	40
2	564	153	719	6,191	583	6,774	157	539	60	24	...	..	...	...	781
—	14	...	14	146	140	286	105	360	862	970	...	...	...	...	2,297
...	...	2	2	26	..	26	817	3558	..	...	...	...	...	...	4,375
...	2	1	3	116	20	136	418	10	...	90	...	...	200	...	718
...	10	4	14	285	140	425	876	246	480	...	..	...	350	...	1,952
..	7	..	7	38	12	50	47	5	...	...	...	...	...	...	52

NAME OF CIRCUIT.	Workers.											
	Foreign Missionaries.	Missionaries' wives.	W F M S Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	Christian Teachers not Preachers or Exhorters, both Male and Female.	Bible Readers.	Colporteurs. Not Exhorters or otherwise counted	Other Paid Workers.	Total.
GONDA DISTRICT.												
Bahriach ...	..	...	...	...	1	4	3	6	7	1	...	22
Bhinga ...	...	..	...	...	1	3	2	2	5	...	...	13
Balrampure ...	..	...	...	...	1	1	3	1	5	...	...	11
Colonelganj ..	...	...	.	...	1	.	4	1	4	.	...	10
Gonda ...	...	...	1	2	1	3	1	8	7	1	...	24
Kaiserguu) ...	...	...	...	...	1	1	2	3	3	...	...	7
Mankapur and Nawabgunj ...	...	..	...	..	2	2	6	3	9	...	...	22
Nanpara ...	...	...	..	...	...	2	...	2	3	...	...	7
Total ...	...	..	1	2	8	16	21	23	43	2	...	116
OUDH DISTRICT.												
Barabanki ...	...	...	...	...	1	11	4	2	12	1	2	33
Hardoi ...	...	...	...	...	1	10	10	10	9	2	6	48
Lucknow (Hiudustani) ...	3	2	5	3	1	11	3	43	6	...	...	77
Lucknow (English) ...	1	1	...	...	...	...	...	...	.	...	...	2
Rai Bareilly ...	..	...	...	...	1	3	8	2	1	1	....	23
Shahabad ...	...	...	...	...	1	2	7	16	12	1	..	43
Unao ...	...	..	...	...	1	6	2	16	8	1	...	34
Total ..	4	3	5	3	6	43	34	89	55	6	12	260
SITAPUR DISTRICT.												
Sitapure ...	1	1	1	3	1	6	4	7	9	1	...	35
Sidhauli ...	...	...	...	...	1	1	4	2	3	...	...	11
Lakhimpure ...	..	...	...	...	1	2	5	3	5	1	...	17
Baragawn ...	...	...	...	...	1	...	4	2	2	...	..	9
Mohawdi ...	...	...	...	..	1	2	4	1	2	...	..	10
Total ...	1	1	1	3	5	11	21	15	21	2	...	81
Grand Totals .	17	15	23	80	68	226	205	564	354	18	36	1706
Totals for 1896. ..	21	18	27	34	61	226	321	603	349	13	46	1719
Increase ..	..	...	...	46	7	...	...	...	5	5	...	...
Decrease ...	4	3	4	..	...	...	16	39	...	...	10	13

STATISTICS No. 1.

Accessions.				Native Christian Community.			Money Collected in India.								
									For Schools.						
From Islamism.	From Hindus of all castes	From European and other Christians.	Total accessions	Adults.	Children.	Total.	For Benevolent Societies.	For Ministerial Support.	Government aid.	Fees.	Donations.	Co'portage work.	For Dispensary and Hospital work.	For any other purpose.	Total collected in India.
7	42	...	94	219	78	297	58	111	300	144	48		...	...	661
2	44	...	46	261	52	313	44	49	13	18	...	...	...	...	124
5	26	...	31	216	51	267	15	49	..	18	...	156	...	...	238
2	27	4	33	188	41	159	6	41	54	24	...	...	...	...	125
3	46	5	54	102	48	150	74	78	452	108	48	...	...	...	760
...	72	...	72	76	31	107	400	19	...	..	...	...	...	...	23
1	42	9	52	163	35	198	15	57	...	...	...	...	...	...	72
6	39	2	47	99	20	119	6	18		..	..	...	...	..	24
26	338	20	384	1,254	356	1,610	225	423	819	312	252	...	...	...	2,031
1	84	...	85	289	55	344	155	110	..	158	..	...	...	...	423
..	115	10	125	406	184	590	75	155	23	27	...	...	..	107	387
1	20	20	48	425	160	588	218	720	5793	4286	1,146	...	...	500	12663
...	...	8	8	...	...	...	883	1230	...	...	...	...	..	460	2,573
4	31	1	86	202	80	282	16	74	20	..	...	..	...	...	110
1	72	9	82	393	68	461	17	61	5	..	...	...	...	..	78
5	161	1	167	1,010	192	1,202	17	74	2	72	..	...	...	26	191
12	540	49	601	2,728	739	3,467	1,383	2424	5838	4543	1,146	...	..	1,093	16,437
4	23	6	33	265	220	485	2,729	1142	1140	426	...	...	...	...	5,437
5	54	1	56	39	45	84	32	21	...	..	..	...	...	...	53
3	68	4	75	101	80	181	75	41	...	...	...	...	..	...	98
1	37	2	40	26	24	50	17	14	...	...	..	...	...	...	31
..	40	4	44	185	122	307	26	19	...	...	...	...	...	...	45
13	221	17	251	616	491	1,107	2,861	1237	1140	426		...	...	...	5,664
73	4264	782	5119	38,984	13,263	52,247	8,591	11,678	20,043	11,189	1,398	132	850	1,378	55,261
49	4773	578	5400	35,706	14,108	49,814	7,741	9507	29,820	47,015	302	15	1,250	1,701	97,352
21	...	204	...	3,278	...	2,433	850	2171	...	...	1,096	117	...	...	...
...	509	...	281	...	845	...	...	...	8777	35,826	...	...	400	323	42,091

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
		No. on Roll at the End of the Year.					No. on Roll at the End of the Year.			
	Number of Boys' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.	Girls' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.
Garhwal District.										
Godolle ...	1	40	..	40	40	...	...	...	...	...
Kainur ...	3	6	50	56	50	...	...	..	...	..
Lansdowne ...	2	3	18	21	16	...	...	..	...	...
Pauri and Kotedwara ...	9	19	102	121	101	2	4	20	24	20
Ramni ...	1	6	6	12	8	...	...	..	...	...
Srinagar ...	1	3	8	11	9	...	..	...	..	..
Total ...	17	77	184	261	224	2	4	20	24	20
Sambhal District.										
Sambhal ...	5	63	23	86	70	7	25	310	335	300
Babukhera ...	3	36	...	36	30	...	...	...	...	...
Rasulpura ...	5	50	10	60	50	4	20	10	30	21
Rajpur ...	4	36	5	41	30	...	...	...	...	...
Gannour ...	4	26	1	27	20	..	...	...	...	...
Bahjoi ...	4	52	8	60	50	...	...	...	...	...
Gangesri ...	3	16	10	26	20	...	...	...	...	...
Hasanpur ...	5	20	35	55	50	3	5	30	35	25
Shahpur ...	4	30	6	36	30	...	...	...	...	...
Narainiya ...	5	46	2	48	40	1	7	...	7	6
Amroha ...	6	70	10	80	50	1	10	...	10	8
Dhanaura ...	5	95	...	95	80	2	24	...	24	20
Basta ...	4	47	6	53	40	1	10	2	12	8
Sharifpur ...	3	38	4	42	35	1	5	...	5	4
Total .	60	625	120	745	595	20	106	352	458	392
Muradabad District.										
Bijnour ...	9	172	12	184	108	5	170	...	170	105
Kirathpur ...	2	36	4	40	22	1	10	2	12	7
Nagina ...	3	35	13	48	40	3	20	10	30	25
Nurpur ...	3	40	3	43	33	2	25	..	25	20
Thakurdwara ...	5	100	6	106	90	5	57	4	61	50
Kundarki ...	4	50	20	70	66	2	20	10	30	25
Chandausi ...	12	340	48	388	281	8	76	88	164	148
Mandawar ...	4	150	10	160	130	2	12	4	16	12
Sherkot ...	3	136	...	136	100	1	10	...	10	8
Dhampur ...	4	140	7	147	80	2	18	3	21	20
Najibabad ...	2	30	...	30	25	2	25	8	33	26
Kauth ...	7	142	10	152	130	4	117	5	122	90
Seohara ...	5	154	...	154	130	3	24	10	34	20
Moradabad ...	14	581	79	210	184	25	212	241	453	398
Total ...	77	1,656	212	1,868	1,441	63	796	385	1,181	954

STATISTICS.

ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
	No. ON ROLL AT THE END OF THE YEAR.					No. ON ROLL AT THE END OF THE YEAR.							
Boys' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.	Girls' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rools.	Total average daily attendance.
...	...	...	...	...	...	..	...	..	...	1	2	40	40
...	...	...	...	...	...	...	...	...	...	3	4	56	50
1	11	14	25	20	...		...	...	...	3	4	46	36
1	33	147	180	126	1	98	...	98	84	13	30	423	331
...	...	...	..	..	...	...	...	..	...		1	12	8
..	...	...	...	...	..	...	...	...	...		1	11	9
2	44	161	205	146	1	98	...	98	84	22	42	588	474
1	33	28	61	50	...	...	...	...	..	13	24	482	420
...	...	..	...	...		..	...	..		3	3	36	30
...	...	...	...		...	...	...	...	...	9	7	90	80
...	...	...	...	...	...	...	.	...	...	4	7	41	30
...	...	...	..	.	...	...	...	...	...	4	4	27	20
...	...	.	...	...	...	...	...	...	...	4	3	60	50
...	...	...	...	...	...	...	..	...	...	3	3	26	20
...	...	...	...	...	..	...	...	...	...	8	9	90	75
...	...	...	...	..		...	...	...	...	4	4	36	30
...	...	...	...	..		...	...	...	..	6	6	55	46
...	...	...	...	...	...	...	..	...	...	7	7	90	58
...	...	...	...	...	...	...	...	...	...	7	11	119	100
...	...	...	...	...	...	..	..	..	...	5	5	65	48
...	...	...	...	...	...	...	...	...	..	4	4	47	39
1	33	28	61	50	...	..	...	...	...	81	97	1,264	1,046
...	...	...	..	...	...	...	..	...	...	14	19	354	213
...	...	...	...	..	...	...	...	...	...	3	3	52	29
...	...	...	...	..	...	...	...	...	..	6	6	78	65
...	...	...	...	...	...	...	...	...	..	5	5	68	51
...	...	...	..	...	..	..	...	...	...	10	10	167	130
...	...	...	...	...	...	...	...	...	...	6	6	100	85
...	...	...	...	...	.	...	...	...	...	18	18	552	439
...	...	...	..	...	..	...	...	...	...	6	6	176	162
...	...	...	...	...	..	...	...	...	...	4	4	146	108
...	...	.	...	...	...	..	...	...	...	6	6	168	100
...	...	...	...	...	...	...	...	...	...	4	4	63	51
..	...	...	...	...	..	...	...	...	...	11	11	274	220
...	...	...	...	...	...	...	...	...	...	8	8	188	150
2	175	110	285	254	1	117	...	117	103	42	62	1,065	939
2	175	110	285	254	1	117	...	117	103	143	168	3 451	2,742

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Number of Boys' Schools.	No. on roll at the end of the year.			Average daily attendance.	Girls' Schools.	No. on roll at the end of the year.			Average daily attendance.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
Bareilly District.										
Bareilly ...	7	60	53	113	75	7	...	153	153	100
Sadr Bazar ...	5	30	74	104	90	4	20	32	52	40
Panahpur ...	1	...	12	12	8	...	...	...	...	...
Khera Bajhera ...	5	71	...	71	51	...	...	...	...	...
Miranpur Katra ...	4	50	40	90	70	1	20	20	40	15
Tilhar ...	4	25	75	100	90	2	35	20	55	40
Jalalabad ...	5	25	29	54	45	2	13	4	17	12
Pawayan ...	4	50	59	109	18	2	15	14	29	20
Shahjahanpore ...	6	41	50	91	80	4	...	100	100	85
Faridpore ...	3	32	40	72	60	1	10	15	25	20
Bisauli ...	7	50	4	54	49	3	20	...	20	17
Bilsi ...	9	100	30	130	100	2	16	...	16	15
Aonla ...	8	100	10	110	80	4	40	...	40	30
Binawar ...	4	42	...	42	30	...	...	...	...	...
Bhamora ...	3	34	10	44	40	...	...	...	...	...
Dataganj ...	6	50	...	50	30	...	...	...	...	...
Kakrala ...	7	80	25	105	70	2	22	3	25	15
Budaon ...	7	102	80	182	160	9	51	110	161	145
Ujhani ...	6	40	92	132	120	...	..	..	...	...
Total ...	101	982	683	1665	1348	43	262	471	733	554
Pilibhit District.										
Fatheganj West ..	5	56	30	86	82	3	19	36	55	51
Mirganj ...	3	17	32	49	43	2	10	12	22	20
Sirauli ...	6	81	...	81	78	3	43	4	47	37
Bisalpur ...	6	70	14	84	79	2	25	8	33	29
Milak ...	4	30	6	36	34	2	12	10	22	18
Shahi ...	8	82	20	102	95	3	28	13	41	37
Rampur ..	9	87	50	137	128	2	23	10	33	27
Pilibhit ...	10	43	44	87	81	4	24	40	64	56
Nawabganj ...	5	52	14	66	61	2	18	13	31	26
Puranpur ...	4	14	26	40	34	2	16	4	20	17
Baheri ...	7	71	17	88	80	2	17	14	31	25
Total ...	67	603	253	856	795	27	235	164	399	343
Kumaon District.										
Naini Tal (Hindustani) ...	5	25	65	90	60	6	30	80	110	65
Naini Tal (English) ...	...	...	...	...	...	...	...	...	...	...
Dwarahat ..	3	8	35	43	25	2	4	10	14	8
Pithoragarh ...	16	16	709	725	640	3	100	100	200	180
Bhot ...	4	4	40	44	26	1	6	12	18	12
Total ...	28	53	849	902	751	12	140	202	342	265

STATISTICS

ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
Boys' Schools.	No. on roll at the end of the year. Christians.	Non-Christians.	Total.	Average daily attendance.	Girls' Schools.	No. on roll at the end of the year. Christians.	Non-Christians.	Total.	Average daily attendance.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls.	Total average daily attendance.
1	18	62	163	140	1	300	...	300	250	16	81	729	565
1	...	60	50	50	...	...	...	...	...	10	8	216	180
1	32	...	32	25	1	13	...	13	10	3	5	57	43
...	...	...	...	...	...	...	...	...	...	5	5	71	51
...	...	...	...	...	...	...	...	...	...	5	4	130	120
...	...	...	...	...	...	...	...	...	...	6	8	155	130
...	...	...	...	...	...	...	...	...	...	7	7	71	57
...	...	...	...	...	...	...	...	...	...	6	7	138	120
2	120	110	230	180	1	85	...	85	70	13	34	506	415
...	...	...	...	...	...	...	...	...	...	4	6	97	80
...	...	...	...	...	...	...	...	...	...	10	10	74	66
...	...	...	...	...	...	...	...	...	...	11	10	146	115
...	...	...	...	...	...	...	...	...	...	12	15	210	200
...	...	...	...	...	...	...	...	...	...	4	3	42	30
...	...	...	...	...	...	...	...	...	...	3	3	44	40
...	...	...	...	...	...	...	...	...	...	6	5	50	30
...	...	...	...	...	...	...	...	...	...	9	7	130	85
1	80	95	175	160	1	75	...	75	70	18	30	593	535
...	...	...	...	...	...	...	...	...	...	6	7	132	120
6	313	347	660	555	4	473	...	473	400	154	255	3531	2932
...	...	...	...	...	...	...	...	...	...	8	11	141	133
...	...	...	...	...	...	...	...	...	...	5	5	71	36
...	...	...	...	...	...	...	...	...	...	9	9	128	115
...	...	...	...	...	...	...	...	...	...	8	8	117	108
...	...	...	...	...	...	...	...	...	...	6	6	58	52
...	...	...	...	...	...	...	...	...	...	11	11	143	132
...	...	...	...	...	...	...	...	...	...	11	11	170	155
...	...	...	...	...	...	...	...	...	...	14	14	151	137
...	...	...	...	...	...	...	...	...	...	7	7	97	87
...	...	...	...	...	...	...	...	...	...	6	6	60	57
...	...	...	...	...	...	...	...	...	...	9	9	119	105
...	...	...	...	...	...	...	...	...	...	94	97	1255	1144
1	20	130	150	91	...	...	...	...	...	12	24	350	215
...	...	...	...	...	...	...	...	...	...	...	...	...	...
1	50	70	120	108	1	30	...	30	25	7	12	207	166
1	21	17	38	35	...	...	...	...	...	20	38	963	855
...	...	...	...	...	...	...	...	...	...	5	5	62	38
3	91	217	308	234	1	30	...	30	25	44	79	1582	1274

NAME OF CIRCUIT.	VERNACULAR SCOOLS.									
	Number of Boys' Schools.	No. ON ROLL AT THE END OF THE YEAR.			Average daily attendance.	Girls' Schools.	No. ON ROLL AT THE END OF THE YEAR.			Average daily attendance.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
GONDA DISTRICT.										
Bahriach ...	2	76	70	146	60	2	27	21	48	39
Bhinga ...	2	23	37	60	130	1	16	13	29	20
Balrampure ...	1	27	58	85	50	...	...	.	...	...
Colonelagunj ..	1	13	30	43	38	...	...	...	..	...
Gonda ...	2	5	95	100	89	1	...	16	16	13
Mankapur and Nawabgunj	2	27	55	82	75	1	.	25	25	18
Nanpara ...	1	23	16	39	22	1	15	..	15	20
Total ...	11	194	361	555	464	6	58	75	133	109
OUDH DISTRICT.										
Barabanki ...	7	26	83	109	95	1	5	25	30	24
Hardoi ...	10	92	132	224	200	4	44	17	61	54
Lucknow (Hiudustani) ...	7	42	250	292	180	8	6	159	165	96
Rai Bareilly ...	11	15	120	135	125	9	10	175	185	175
Shahabad ...	13	128	28	156	117	3	28	18	46	30
Unao ...	12	120	230	350	320	3	35	60	95	80
Total ..	60	423	843	1,266	1,037	28	128	454	582	459
SITAPUR DISTRICT.										
Sitapure ...	2	26	30	56	50	..	...	...	...	...
Sidhauli ...	2	4	14	18	15	...	...	...	...	...
Lakhimpure ...	1	4	22	26	20	...	...	...	...	...
Baragawn ...	2	8	20	28	24	...	...	...	...	...
Mohamdi ...	1	12	2	14	10	...	...	...	...	...
Total ...	8	54	88	142	119	...	...	...	..	...
Grand Totals .	429	4,667	3,593	8,260	6,774	201	1,729	2,123	3,852	2,987
1895 Totals ...	443	4,575	3,255	7,830	6,356	207	1,562	2,055	3,617	2,928
Increase ...	...	92	338	430	418	...	167	68	235	59
Decrase ...	14	...	..	...	...	6	...	...	...	...

STATISTICS.

ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
	No on roll at the end of the year.					No on roll at the end of the year.							
Boys' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.	Girls' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls.	Total Average daily attendance.
...	...	...	..	...	...	...	...	...	...	4	11	194	169
...	...	...	...	...	...	...	..	...	...	3	5	89	70
...	...	...	...	...	...	...	...	...	...	1	2	85	60
..	..	..	....	...	...	...	...	...	...	1	2	43	38
...	...	...	...	...	1	56	...	56	46	4	16	172	148
...	...	...	..	...	...	...	...	...	...	3	4	107	93
...	...	...	...	...	..	...	...	...	...	2	2	54	32
...	..	...	...	...	1	56	...	56	46	18	42	744	16
1	6	56	62	55	...	..	...	...	...	9	11	201	174
...	...	..	...	...	...	...	...	..	...	14	17	285	254
5	89	443	532	383	2	160	...	160	130	22	47	1149	789
1	16	55	71	60	...	...	...	...	...	21	8	391	360
...	..	...	...	...	...	...	...	...	...	16	20	202	147
1	9	65	74	60	...	...	...	...	...	16	19	519	460
8	120	619	739	558	2	160	...	160	130	98	122	2747	2184
1	60	50	110	96	1	100	3	103	99	4	20	269	245
...	...	...	...	...	...	..	...	..	...	2	2	31	25
...	...	..	..	...	...	...	...	...	...	1	1	26	20
...	...	...	...	..	...	...	...	...	...	2	2	28	24
...	...	...	...	...	...	...	...	..	...	1	1	14	10
1	60	50	100	96	1	100	3	103	99	10	26	355	314
23	836	1,532	2,368	1,893	11	1,034	3	1,037	887	664	928	15,517	12,770
24	899	1,430	2,329	1,900	11	957	7	964	856	685	944	14,740	12,140
...	...	102	39	...	...	77	...	73	31	...	...	777	630
1	63	...	...	7	...	..	4	...	...	21	16	..	...

NORTH INDIA CONFERENCE STATISTICS.

For the year ending 31st December, 1896.

SUNDAY SCHOOL STATISTICS.

NAME OF CIRCUIT.	No. of Sunday Schools.				No. of Officers and Teachers.			No. of Scholars of all ages.					Average attendance of Officers, Teachers and Scholars.
	No of Schools for Boys only.	No of Schools for Girls only.	No of Schools for both sexes.	Total No of Schools	Men.	Women	Total.	Christians.		Non-Christians.			
								Male.	Female.	Male.	Female.	Total.	
GARHWAL DISTRICT.													
Gadole ...	...	...	1	1	3	1	4	99	4	4	...	57	43
Kainur ...	...	1	4	5	6	3	9	14	11	49	...	74	49
Lansdowne ...	...	...	3	3	5	1	6	36	14	34	...	84	71
Pauri and Kotedwara ...	...	...	13	13	18	13	31	150	143	159	32	484	402
Ramni ...	...	...	1	1	3	2	5	6	8	12	8	29	21
Srinagar. ..	...	...	2	2	2	...	2	4	3	12	...	19	15
Total ..	...	1	24	25	37	20	57	259	178	270	40	747	601
SAMBHAL DISTRICT.													
Sambhal ...	3	8	4	15	8	7	15	180	60	90	240	570	500
Babukhera ...	3	2	1	6	4	2	6	120	50	60	40	260	230
Rasulpur ...	5	2	6	9	7	5	12	87	30	20	13	150	148
Rajpura ...	6	...	...	6	9	2	11	500	...	50	...	550	350
Ganour ...	10	...	...	10	13	3	16	355	25	10	10	400	360
Bahjoi ...	8	1	2	11	7	3	10	200	100	18	17	335	300
Gangesri ...	1	1	2	4	3	1	4	100	20	80	20	220	190
Hasanpur ...	5	3	8	16	12	7	19	20	5	65	90	180	109
Shahpur ...	4	0	1	5	5	...	5	70	30	19	8	127	115
Narainiya ...	4	1	2	7	5	2	7	151	70	25	20	266	257
Amroha ...	13	1	1	15	13	2	15	300	50	100	...	450	400
Dhanaura ...	5	2	1	8	12	2	14	665	24	...	...	689	500
Basta ...	3	2	3	8	6	2	8	200	34	8	7	249	227
Sharifpur ...	4	...	3	7	5	3	8	70	40	34	20	164	145
Total ...	74	23	30	127	109	41	150	3018	538	5769	485	4610	3,831
MORADABAD DISTRICT.													
Bijnour ...	7	7	...	14	10	10	20	250	100	50	50	450	350
Nurpur ...	3	3	..	6	4	4	8	200	30	30	30	290	195
Kiratpur ...	4	3	...	7	3	3	6	117	100	20	10	247	200
Nagina ...	4	3	...	7	7	5	12	100	88	30	8	226	199
Thakurdwara ...	6	4	...	10	5	5	10	60	40	50	6	156	100
Kundarki ..	10	7	..	17	10	8	18	400	86	60	40	586	486
Sherkot ...	4	1	...	5	5	3	8	100	10	40	10	190	120
Dhampur ...	3	3	...	6	2	3	5	50	5	20	5	80	70
Mandawar ...	10	10	...	20	10	5	15	100	50	10	15	175	120
Najibabad ...	2	2	...	4	5	4	9	100	70	6	...	176	140
Kanth ...	5	5	..	10	5	5	10	200	30	30	2	262	230
Chandausi ...	11	10	...	21	13	13	26	300	288	200	60	848	800
Seohara ...	4	5	...	9	5	5	10	500	89	60	40	689	620
Moradabad ...	19	25	4	48	30	32	62	349	385	200	334	1268	1115
Total ...	92	88	4	184	114	105	219	2826	1371	806	610	5613	4745

NORTH INDIA CONFERENCE STATISTIS.

For the Year Ending 31st December, 1894.

SUNDAY SCHOOL STATISTICS;

NAME OF CIRCUT.	No. of Sunday Schools.				No. of Officers and Teachers.			No. of Scholars of all ages.					
								Christians.		Non-Christians.			
	No. of Schools for Boys only.	No. of Schools for Girls only.	No. of Schools for both Sexes.	Total No. of Schools.	Men.	Women.	Total.	Male.	Female.	Male.	Female.	Total.	Average attendance of Officers and Teachers and Scholars.
BAREILLY DISTRICT													
Bareilly. ...	50	7	7	64	68	13	81	1280	395	1865	53	3593	3193
Sadr Bazar ...	8	3	...	11	10	5	15	180	20	40	10	250	240
Panahpur. ...	2	1	1	4	5	3	8	120	40	15	5	180	148
Khera Bhajera. ...	5	2	...	7	9	1	10	20	10	41	21	92	80
Miranpur Katra. ...	8	2	...	10	5	4	9	40	30	15	25	110	90
Tilhar. ...	6	4	2	12	8	6	14	30	50	70	30	180	170
Jalalabad ..	1	1	11	13	10	3	13	87	48	47	31	213	135
Pawayan. ...	7	2	...	9	7	2	9	83	67	59	14	223	200
Shahjahanpur. ...	10	5	1	16	14	10	24	351	100	302	100	853	750
Faridpur. ...	3	3	1	7	5	3	8	170	100	40	20	330	300
Bisauli. ...	7	...	...	7	7	3	10	120	30	...	...	150	135
Bilsi. ...	9	2	...	11	13	2	15	300	50	40	2	392	375
Aonla. ...	...	...	12	12	12	3	15	150	60	...	..	210	200
Binawar. ...	7	...	...	7	7	...	7	80	28	20	12	140	100
Bhamora, ..	3	...	...	3	3	1	4	60	10	22	8	100	80
Datagunj. ...	7	3	...	10	7	3	10	75	25	30	8	138	130
Kakrala. ...	8	4	...	12	8	3	11	80	22	25	3	130	90
Budaon. ...	14	9	1	24	15	10	25	201	99	405	170	875	805
Ujhani. ..	8	5	...	13	8	6	14	200	86	150	50	486	480
Total ...	163	53	36	252	221	81	302	3627	1270	3186	562	8645	7701
SITAPUR DISTRICT.													
Sitapur. ...	13	9	...	22	14	14	28	120	120	605	495	1340	1000
Sidhauly. ...	...	...	13	13	6	4	10	25	15	140	20	200	150
Lakhimpur. ...	...	...	12	12	6	4	10	50	31	319	40	440	300
Bara Gawn. ...	...	...	6	6	5	3	8	20	15	150	50	235	200
Mohamdi. ..	...	...	2	2	4	3	7	22	10	10	..	42	35
Total ...	13	9	33	55	35	28	63	237	191	1224	605	2257	1685
OUDH DISTRICT													
Bara Banki ...	11	7	29	47	17	14	31	29	18	1807	466	2320	2000
Hardoi	19	5	2	26	11	5	16	200	150	800	500	1650	1500
Lucknow Hindustani ..	30	9	1	40	65	15	80	120	160	1320	409	2000	1600
,, English ...	...	...	1	1	4	12	16	66	84	...	...	150	134
Rae Bareli ...	4	6	3	13	8	12	20	65	..	400	180	645	580
Shahabad ...	19	4	3	26	20	12	32	360	100	242	100	802	644
Unao ...	19	9	2	30	15	10	25	250	150	750	350	1500	1424
Total ...	102	40	41	183	140	80	220	1090	662	5319	2005	9067	7882

NORTH INDIA COFERECE STATISTICS.

For the year ending 31st December, 1896.

SUNDAY SCHOOL STATISTICS.

NAME OF CIRCUIT.	No. of Sunday Schools.				No. of Officers and Teachers.			No. of Scholars of all ages.					Average attendance of Officers, Teachers and Scholars.
	No of Schools for Boys only.	No. of Schools for Girls only.	No. of Schools for both sexes.	Total No. of Schools.	Men.	Women.	Total.	Christians, Male.	Christians, Female.	Non-Christians. Male.	Non-Christians. Female.	Total.	
KUMAUN DISTRICT													
Nani Tal Hindustani	...	..	8	8	15	22	37	24	30	130	80	264	180
,, English	...	...	1	1	3	8	1	30	70	...	...	100	78
Dwarshal	...	...	5	5	9	4	13	67	37	6	...	110	80
Pithoragarh	...	1	14	16	18	20	38	100	200	475	...	775	698
Bhot	...	...	9	9	5	3	8	35	5	135	..	175	136
Total	...	1	37	39	50	57	97	256	342	746	80	1424	1172
PILIBHIT DISTRICT.													
Fathehganj	...	6	2	1	9	8	4	12	720	80	120	30	950	830
Pilibhit	..	12	4	2	18	18	6	24	200	50	250	65	565	430
Milak	...	3	1	1	5	4	2	6	38	12	...	..	50	45
Dhohee	...	9	2	1	12	12	4	16	228	58	12	8	306	240
Miiganj	.	2	...	...	3	3	1	4	130	50	...	...	180	150
Puranpur	...	2	1	...	3	4	1	5	70	30	30	10	140	130
Baheri	...	4	2	2	8	9	3	12	140	22	...	...	162	128
Bisalpur	...	3	1	1	5	4	2	6	240	30	10	...	189	140
Sirauli	...	3	2	1	9	10	3	13	102	38	...	..	140	100
Rampur	...	3	1	1	5	6	1	7	82	28	...	...	110	80
Nawabganj	...	2	1	1	4	5	1	6	122	38	15	5	180	120
Total	...	52	18	11	81	83	28	111	2072	436	437	118	2972	2393
GONDA DISTRICT.													
Bahraich	...	6	2	2	10	10	8	18	180	70	230	148	628	600
Bhinga.	...	6	1	...	7	7	6	13	95	93	250	90	528	450
Balrampur.	...	5	5	1	11	10	8	18	140	130	190	106	566	510
Colonelganj.	...	3	3	—	6	7	5	12	40	32	75	50	197	180
Gonda.	...	1	2	11	14	8	11	19	84	100	400	156	740	475
Kaiserganj.	...	5	2	...	7	4	2	6	26	15	50	11	42	94
Mankapur and Nawabganj		3	2	4	9	7	5	12	99	29	65	55	248	200
Nanpara.	...	1	0	1	2	2	2	4	20	15	45	5	85	75
Total	...	30	17	19	66	55	47	102	684	484	1305	621	3034	2584
Grand Total	...	527	250	245	1022	844	487	1331	13969	5472	13862	5117	38420	32584
1895 Totals	...	541	243	265	1049	889	499	1388	13704	5755	11726	4624	35806	31181
Increase	...	...	7	...	...	..	..	...	265	...	2139	493	2614	1403
Decrease	...	14	...	20	27	45	12	57	...	283	...	..	...	...

NORTH INDIA CONFERENCE STATISTICS.

For the year ending 31st December 1896.

COLPORTAGE STATISTICS.

NAME OF CIRCUIT.	No. of men employed as Colporteurs.	No. of Vernacular Bibles sold or distributed.	No. of Vernacular New Testaments sold or distributed.	No. of Vernacular Portions sold or distributed.	No. of English Bibles sold or distributed.	No. of English New Testaments sold or distributed.	No. of English Portions sold or distributed.	Total No. Bibles, Testaments & Portions sold or distributed.	No. of Tracts and Books sold and distributed.	Amount of sales of all kinds. Rs.	A.	P.
BAREILLY DISTRICT.												
Bareilly ...	1	40	23	343	2	4	10	422	8,000	64	13	9
Bisauli ...	1	6	11	249	...	2	...	268	40	20	11	9
Budaon ...	1	33	22	640	...	...	2	697	400	48	4	0
Total ...	3	79	56	1232	2	6	12	1387	8,440	133	13	6
GONDA DISTRICT.												
Bahraich ...	1	10	40	375	5	9	71	510	1,500	40	0	0
Bhinga ...	...	...	7	16	...	...	...	23	1,839	2	4	0
Balrampur ...	...	...	4	30	..	...	..	34	1,100	2	8	0
Colonelganj ...	...	...	...	...	...	...	...	...	...	...	...	...
Gonda ...	1	16	25	100	4	2	...	147	1,000	...	...	...
Kaiserganj ...	...	...	..	...	...	...	...	...	...	..	...	...
Mankapur-Nawabganj ...	1	18	28	300	5	4	30	385	245	45	5	6
Nanpara ...	...	...	..	105	...	...	...	105	200	3	4	6
Total ...	3	44	104	926	14	15	101	1204	5,884	93	5	6
SITAPUR DISTRICT.												
Sitapur ...	2	30	80	1713	11	32	20	1886	12,000	113	0	0
Sidhauli ...	...	...	...	...	...	...	...	...	400	...		...
Lakhimpur ...	1	4	7	540	...	...	...	551	500	18	0	0
Baraigawn ...	...	...	..	..	...	...	...	...	200	...		...
Mohamdi ...	..	...	...	..	...	...	...	...	300	..		...
Total ...	3	34	87	2253	11	32	20	2437	13,400	131	0	0
OUDH DISTRICT.												
Bara Banki ...	1	8	14	111	6	5	12	156	26,052	21	0	0
Hardoi ...	2	18	70	365	10	30	55	548	5,000	66	0	0
Lucknow Hindustani ...	...	...	...	..	...	...	...	...	...	...	...	...
,, English ...	...	...	...	..	...	..	...	...	...	...	...	...
Rae Bareli ..	1	4	40	400	10	29	14	497	1,500	28	0	0
Shahabad ...	1	6	46	274	...	...	...	326	3,093	28	0	0
Unao	1	10	30	500	3	2	15	560	10,000	27	0	0
Total ...	6	46	200	1,650	29	66	96	2087	45,645	170	0	0
GARHWAL DISTRICT.												
Godolle ...	...	...	...	...	...	..	...	...	619	...	...	...
Kainur ...	...	...	...	...	...	...	...	...	560	...	..	...
Lansdowne ...	...	...	...	...	...	...	...	...	440	...	...	...
Pauri and Kotedwara ...	...	..	8	41	...	...	...	49	3560	3	4	6
Ramni ...	...	...	...	...	...	...	...	...	341	...	...	...
Srinagar ...	...	...	...	...	...	...	...	...	519	...	...	...
Total ...	...	...	8	41	...	...	...	49	6,039	3	4	0
MORADABAD DISTRICT.												
Dhampur ...	2	3	[illegible]	[illegible]	2	...	...	362	20	65	0	0
Moradabad ...	1	[illegible]	[illegible]	[illegible]	8	25	20	953	48,500	104	0	0
Total ...	3	22	39	1199	10	25	20	1315	48,520	169	0	0

NORTH INDIA CONFERENCE STATISTICS.

For the year ending 31st December, 1896.

COLPORTAGE STATISTICS.

NAMES OF CIRCUITS.	No. of men employed as Colporteurs.	No. of Vernacular Bibles sold or distributed.	No. of Vernacular New Testaments sold or distributed.	No. of Vernacular Portions sold or distributed.	No. of English Bibles sold or distributed.	No. of English New Testaments sold or distributed	No. of English Portions sold or distributed.	Total No. Bibles, Testaments & Portions sold or distributed.	No. of Tracts and Books sold and distributed.	Amount of sales of all kinds. Rs	A.	P.
PILIBHIT DISTRICT.												
Fatehgunj	...	16	15	50	2	...	...	83	3000	12	...	...
Pilibhit	...	10	7	20	...	...	...	37	1500	...	..	...
Milak	...	1	8	10	...	...	...	19	420	...	...	...
Shahi	...	4	3	20	...	...	...	27	600	...	...	...
Mirganj	...	2	4	6	...	...	...	12	350	...	...	...
Puranpur	...	2	2	18	...	...	...	22	400	...	...	...
Baheri	...	3	1	9	...	...	...	13	600	...	...	...
Bisalpur	...	2	4	12	...	...	...	18	700	...	...	...
Sirauli	...	6	9	4	...	...	...	19	1600	...	...	...
Rampur	...	5	10	12	...	...	...	27	800	...	..	...
Nawabgauj	...	1	...	3	...	...	...	4	400	...	...	...
Total	...	52	63	164	2	...	..	281	10370	12	...	...
SAMBHAL DISTRICT.												
Sambhal	...	...	...	...	..	...	...	...	3600	...	...	...
Babukhira	...	...	...	...	...	...	...	...	...	...	...	...
Rasulpure	...	...	...	...	...	...	...	...	1200	...	...	...
Rajpura	...	...	...	...	...	...	...	...	1000	...	...	..
Gannour	...	2	...	...	...	..	...	2	1000	...	...	...
Bahjoi	...	...	...	...	...	...	...	...	1000	...	...	...
Gangesri	...	...	...	...	...	...	..	..	100	...	...	...
Hasanpure	...	..	...	...	...	...	...	...	500	...	..	...
Shahpure	...	...	...	...	...	...	..	...	300	...	...	...
Narainya	...	...	...	...	...	...	...	...	400	...	..	..
Amroha	...	...	...	..	...	...	...	...	1000	...	..	...
Dhanaura	...	...	...	...	...	...	...	...	6000	...	...	...
Basta	...	...	...	...	...	...	...	...	900	...	...	...
Sharifpure	...	..	...	...	...	...	...	...	200	...	...	...
Total	...	2	...	...	...	...	...	2	17200	...	..	...
KUMAON DISTRICT.												
Naini Tal Hindustani	...	...	...	...	...	...	...	...	...	...	...	...
Nanital English	...	...	...	...	...	...	...	...	...	...	...	...
Dwarahat	...	5	30	24	...	...	...	59	2900	...	...	...
Pithoragarh	...	1	9	10	500	...	...	...	519	4590	21	1	6
Rhol	...	...	4	10	33	...	...	...	47	5394	...	...	...
Total	...	1	18	50	557	...	...	...	625	12884	21	1	6
Grand Total	...	21	295	607	8022	68	144	249	9385	168382	733	8	6
Total 1895	...	14	981	268	11818	27	78	123	10977	189295	501	8	6
Increase	...	7	...	339	...	41	66	126	...	...	232	...	...
Decrease	...	...	686	..	3796	...	...	...	1592	20913	...	...	...

Thirty-third Annual Report

AND

Minutes of the Thirty-fourth Session

OF THE

NORTH INDIA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH

D AT

BAREILLY, JANUARY 5-11, 1898.

LUCKNOW:
THE METHODIST PUBLISHING HOUSE.
1898.

Officers of the Conference.

President, ...	... { BISHOP CYRUS D. FOSS. BISHOP JAMES M. THOBURN.
Secretary, ...	...J. W. ROBINSON.
Assistant Secretary,	...G. C. HEWES.
Vernacular Secretary,	...S. TUPPER.
Corresponding Secretary	...F. L. NEELD.
Statistical Secretary,	...N. L. ROCKEY.
Treasurer,	...D. L. THOBURN.

Finance Committee.

BISHOP J. M. THOBURN, *President, Ex officio.*

E. W. PARKER, *Vice-President,*	*do.*	T. J. SCOTT,
F. L. NEELD, *Secretary,*	*do.*	S. TUPPER,
D. L. THOBURN, *Treasurer,*	*do.*	L. A. CORE,
S. KNOWLES,	*do.*	C. L. BARE,
J. H. MESSMORE,	*do.*	H. L. MUKERJI,
S. PAUL,	*do.*	M. STEPHEN,
H. A. CUTTING,	*do.*	*Alternates.*
P. T. WILSON,	*do.*	J. L. HUMPHREY,
J. H. GILL,	*do.*	J. W. ROBINSON,
W. PETERS,	*do.*	W. R. BOWEN,
W. A. MANSELL,	*do.*	A. SOLOMON.

Auditing Committe.

J. W. ROBINSON,	MRS. PARKER,
J. BLACKSTOCK,	H. L. MUKERJI,
L. A. CORE,	MISS HOGE,

J. N. WEST.

Board of Education.

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J. H. MESSMORE,	L. A. CORE, *Sec. and Treas.*
W. PETERS,	
S. PAUL,	J. W. ROBINSON,
H. A. CUTTING,	C. L. BARE,
J. H. GILL,	T. J. SCOTT,

F. L. NEELD.

Board of Examiners.

T. J. Scott, *Chairman*,
C. L. Bare, *Registrar*,

J. L Humphrey,
F. L Neeld,
J. W. Robinson,
L. A. Core,
W. R. Bowen,
S. Tupper,
H. L Mukerji,
F. W. Greenwold,
D. M Butler.
A. G. McArthur.

Standing Committees.

Statistics.—N. L. Rockey, S. B. Finch, G. E. Furgeson, G. D. Presgrave.

State of the Church.—T. J. Scott, J. L Humphrey, G. C. Hewes, A. Solomon, Basant Ram, G. D. Spencer, H. K. List.

Sunday Schools—D. L. Thoburn, W. W. Ashe, G. C. Hewes, M. Stephen, J. Jacob.

Temperance.—S. S. Dease. A. G. McArthur, W. T. Speake, G. H. Frey.

Publishing Minutes—Secretaries, and Agent of the Publishing House, Lucknow.

To Preach the Annual Sermon.—J. W. Robinson; alternate, H. A. Cutting.

Triers of Appeals.

J. Blackstock,
S. S. Dease
N. L Rockey,
W. R. Bowen,
S. Paul,
M. Stephen,
W. W. Ashe.

Committee on Conference Relations.

T. J. Scott,
L. A. Core,
J. Blackstock,
H. K. List,
G. H. Frey.

Epworth League—Board of Control.

J. W. Robinson,
Miss Sheldon,
D. L. Thoburn,
Miss Sellars,
W. A. Mansell.

Deaconess Work—Board of Supervision.

J. L. HUMPHREY, *Chairman.*
S TUPPER,
M. STEPHEN,
J. W. ROBINSON,
W. R. BOWEN,
MISS ENGLISH,
MRS. PARKER.
MRS BARE,
MRS. MANSELL,
MRS. KNOWLES,
MISS THOBURN.

Sunday School Union.

D. L. THOBURN, *President.* G. C. HEWES, *Secy. and Treas.*

Conference Historical Society.

J. L. HUMPHREY, *President,* C. L. BARE, *Secretary.*
W. A. MANSELL, *Treasurer.*

Conference Literary Society.

J. W. ROBINSON, *President,* C. L. BARE, *Vice President.*
J. N. WEST, *Secretary and Treasurer.*

Trustees of the Theological Seminary and Normal School.

	Term expires		*Term expires*
S. S. DEASE,	.. 1899	E. W. PARKER,	... 1901
W. R. BOWEN,	.. 1899	F. R. WELSH, ESQ,	... 1901
F. G. H HOUSDEN, ESQ.,	1899	BISHOP J. M. THOBURN,	
L. A CORE,	... 1900	*Ex-officio,*	
C. L. BARE,	... 1900	T. J. SCOTT. *Ex-officio*	
MR. GEORGE LUKE,	.. 1900	*Secy. and Treasurer.*	
F. L. NEELD,	... 1901		

Trustees of the Reid Christian College, Lucknow.

	Term expires		*Term expires*
R. CLANCY,	... 1899	J. W. ROBINSON,	... 1901
J. E. SCOTT,	... 1899	F. L. NEELD,	... 1901
E W. PARKER, *President,*	1899	L. A CORE.	.. 1901
W. E. CRAWSHAW, ESQ,	1900	C. L. BARE, *Ex-officio Secy.*	
W. A. MANSELL,	... 1900	BISHOP J. M THOBURN, D. D.,	
D. M. BUTLER,	... 1900	*Ex-officio.*	

Local Committee, Naini Tal Schools.

J. H. MESSMORE,
E W. PARKER,
F. L. NEELD,
J. L. HUMPHREY,
S. KNOWLES,
S. S. DEASE,
T. J. SCOTT,
R. HOLINGBURY, ESQ.
J. ANDERSON, ESQ.
MRS. NEELD.
MISS THOBURN.

Conference Roll.

CLASS A.—ELDERS IN FULL CONNECTION WHO HAVE COMPLETED THE COURSE OF STUDY

Names.	Arrived in India or joined Conference.	Names.	Arrived in India or joined Conference.
Adams, Horace J.	1874	Mansell, W. A.*	1859
Ashe, William W.*	1895	McArthur, A. G.	1893
Baldeo Pershad	1893	Maz ar ul-Haqq	1893
Bare, C. L.	1880	M ssmore, J. H.	1861
Basan Ram	1894	Mukerji H. L.	18 6
Behari Lall I.	1892	Mitchell, H. B.	1886
Behari Lall II.	1889	Neeld, F. L.*	1881
Blackstock, J.*	1875	Parker, E. W.	1859
Bowen, W. R.	1882	Patras, Benjamin	1887
Butler, David M.	1893	Paul, Chiddu S.	1889
Cocker, Benj. F.	1884	Paul, Stephen	1882
Core, Lewis A.*	1889	Peters, William	1879
Craven, Thomas	1870	Phillip, B. S.	1893
Cutting, Hiram A.	1874	Phillip, Samuel	1891
Cutler, Lucius	1885	Presgrave, F.	1887
Dease, Stephen S.	1881	Presgrave, Grafton D.	1894
Dilawar Singh	1886	Robinson, John W.*	1892
Falls, Senaca	1886	Rockey, Noble L.*	1884
Fazl Masih	1893	Samuel, John F.	1893
Finch, Superian B.	1894	Sahib Datt Sanwal	1893
Ferguson, George E.	1894	Scott, Thomas J.	1863
Franklin, R. S.	1893	Scott, Warren M.	1888
Frey, Geo. H.	1889	Shipley, C.	1885
Gill, Joseph H.	1871	Sparke, William T.	1890
Greenwold, F. W.	1879	Spencer, Garu Dayal	1889
Hancock, C.	1886	Stephen, Matthew	1882
Hewes, G. C.*	1891	Solomon, Abraham	1979
Humphrey, J. L.	1857	Sweet, Aaron	1893
Janvier, Joel T.	1864	Thomas, J. B.*	1889
Jawala Singha		Tupper, Samuel	1889
Jordan, James	1883	Waugh, James W.	1859
Kanhai Singh	1887	Wheeler, Samuel	1889
Karim Masih	1893	Wilson, Harkua	1887
Kidder, D. P.	1885	Wilson, Peachy T.	1863
Knowles, Samuel	1858	Yaqub Shah	1882
List, Henry K.	1889		

CLASS B.—MEMBERS IN FULL CONNECTION IN THE STUDIES OF THE FOURTH YEAR.

David A. Chowfin	Elder	1892
Sabin Mansell,	,,	1892
Joseph Wahid-ud-Din,	Deacon '94	1894
Chhote Lall,	Elder	1894
Bhikki Lall,	Elder	1894

* See Report of Committee on Examinations.

CLASS C.—MEMBERS IN FULL CONNECTION IN STUDIES OF THE THIRD YEAR.

			Arrived in India or joined Conference.
Shadulla Lawrence,	Deacon '92		1893
Bansi Dhar,	,, '93		1895
Nizam Ali,	,, '93		1896
Joshua S. Samuel,	,, '93		1896
Joshua Solomon,	,, '94		1896
Joseph Jacob,	,, '96		1896
Bahadur Singh,	,, '94		1896
Benjamin Marqus,	... ...		1896
Joseph Dysell,	,, '94		1896

CLASS D.—PREACHERS ON TRIAL.

Mohammad Hassan Jan,	,, '94	II Year	1895
Bulaqi Singh,	,, '94	,,	1895
Ganga Nath,	,, '94	,,	1896
Prabhhu Dayal,		,,	1897
Monan Singh Bailey,	Deacon '97	,,	1897
Albert Frank,		,,	1897
John N. West,		,,	1897
Nathaniel R. Childs,		,,	1897
John H. Walter,		,,	1897
Joseph Smart,	Deacon '97	,,	1897
Lazar Shah	,, '97.	I Year	1898
Jhukkan Lal,	,, '93.	,,	1898
Prem Singh,		,,	1898
James Thompkinson		,,	1898

Foreign Members of Conference	20
Hindustani ,, ,, ,,	65
Total	85

Foreign Preacher on Trial	1
Hindustani ,, ,, ,,	13
	1

CONFERENCE APPOINTMENTS.

BAREILLY DISTRICT.

E. W. Parker, P. E. (P. O., Shahjahanpur.)

Aonla, James Jordan.
Bareilly, S. S. Dease, S. Phillips.
„ Sadr Bazar, Joseph Wahid-ud-Din.
„ Hindustani Church, W. R. Bowen.
Bhamora, Nizam Ali.
Bilsi, W. T. Speake.
Binawar, supplied by Govind Ram.
Bisauli, H. J. Adams.
Budaon, G. C. Hewes, Bahadur Singh.
Dataganj, Behari Lal II.
Faridpur, C. S. Paul.
Jalalabad, Lucius Cutler.
Kakrala, Basant Ram.
Khera Bajhera, H. L. Mukerji.
Miranpur Katra, supplied by R. Turner.
Panahpur, supplied by Sadal Singh.
Pawayan, Aaron Sweet.
Shahjahanpur, John Blackstock, Prabhu Dyal, Prem Singh.
Shahjahanpur West, G. D. Presgrave.
Tilhar, H. K. List.
Ujhani, to be supplied.
Bareilly Theological Seminary, T. J. Scott, Principal; S. S. Dease, H. L. Mukerji, Professors; Jawala Singh, James Tomkinson, Teachers.

GARHWAL DISTRICT.

Joseph H. Gill, P. E. (P. O., Pauri.)

Bainoli, F. W. Greenwold, (P. O. Adbadri.)
Gadoli, W. W. Ashe, (P. O. Pauri.)
Kamur, D. A. Chowfin.
Kotdwara, to be supplied.
Lansdowne, to be supplied by Kwankin.
Pauri Circuit, to be supplied by Ghungar Money.
Ramni, Sabin Mansell, (P. O. Nandpriyag.)
Srinagar, supplied by Edward Thomson.
Tihri, to be supplied.
Mission Hospital and Dispensary, Chopra, to be supplied.

GONDA DISTRICT.

WILLIAM PETERS, P. E. (P. O., BAHRAICH.)
Bahraich, supplied by Francis Peter.
Balrampur, Behari Lal I.
Bhinga, J. F. Samuel.
Gonda, S. B. Finch.
Kaisarganj, Baldeo Parshad.
Karnalganj, J. S. Samuel.
Mankapur, Samuel Wheeler.
Nanpara, supplied by L. J. McGee.
Nawabganj, Joshua Solomon.
Supernumerary, Thomas Craven.

KUMAON DISTRICT.

SAMUEL KNOWLES, P. E. (P. O., NAINI TAL.)
Bhot, Harkua Wilson; two to be supplied.
Dwarahat, N. L. Rockey, Shadulla Lawrence.
Gangolihat, supplied by Chamrua Wilson.
Haldwani, to be supplied by J. W. Todd.
Lahu Ghat, Banjamin Marqus.
Lobha, supplied by Gauri Datt.
Naini Tal Hindustani Church, S. D. Sanwal.
„ English Church and Circuit, J. L. Humphrey.
„ Boys's High School, F. L. Neeld.
Pithoragarh, Benjamin Patrus.
Supernumerary, J. W. Waugh.
Transferred to N.-W. Indian Conference, J. T. Robertson.

MORADABAD DISTRICT.

J. H. MESSMORE, P. E. (P. O., BIJNOUR.)
Bijnour, Seneca Falls.
Chandausi, Matthew Stephen.
Dhampur, M. S. Bailey.
Kanth, supplied by B. S. Budden.
Kiratpur, Bansi Dhar.
Kundarki, Lazar Shah,
Mandawar, H. B. Mitchell.
Moradabad, L. A. Core, Dilawar Singh.
„ High School, L. A. Core, Joseph Jacob.
Nagina, Charles Shipley.
Najibabad, to be supplied by Benj. McGregor.
Nurpur, supplied by Gulab Singh, Fazl Masih.
Seohara, supplied by Jhabhu Lal I.
Sherkot, supplied by Peter Merrill.
Thakurdwara, supplied by Mohan Singh.

OUDH DISTRICT.

W. A. Mansell, P. E. (P. O., Lucknow.)
Barabanki, Ganga Nath.
Hardoi, Samuel Tupper.
Itaunja, George E. Ferguson.
Lucknow, Hindustani Church, D. M. Butler.
,, Circuit, J. W. Robinson, Albert Frank.
,, English Church, J. W. Robinson.
,, Reid Christian College, C. L. Bare, J. N. West, J. B. Thomas.
,, Methodist Publishing House, D. L. Thoburn.
Rae Bareli, G. H. Frey, Jhukkan Lal.
Shahabad, G. D. Spencer.
Unao, Yaqub Shah.
Transferred to Puget Sound Conference, H. L. Roscoe.

PILIBHIT DISTRICT.

Stephen Paul, P. E. (P. O., Pilibhit.)
Bisalpur, supplied by Jhabhu Lal II.
Fatehganj West, Abraham Solomon.
Jahanabad, John H. Walter.
Milak, supplied by Jhau Singh.
Mirganj, supplied by Kallu Singh.
Nawabganj, supplied by Ase Ram.
Pilibhit, Crawford Hancock.
Pipalthana, N. R. Childs.
Puranpur, supplied by Moti Lal.
Rampur, supplied by Girdhari Lal.
Shahi, supplied by Kaliyan Singh.
Sirauli, Bhikki Lal.

SAMBHAL DISTRICT.

H. A. Cutting, P. E. (P. O., Sambhal)
Amroha, Mazhar-ul-Haqq.
Babukhera, Bulaqi Singh.
Bahjoi, supplied by Mathura Parshad.
Basta, Karim Masih.
Dhanaura, Warren Scott.
Gunnaur, R. S. Franklin.
Hasanpur, B. S. Phillip.
Narainiya, Mohammad Hasan Jan.
Rajpura, supplied by Lachhman Singh.
Rasulpur, supplied by Manphul Singh.
Sambhal, supplied by Ghasa Singh, Gyan Masih.
Shahpur, supplied by Prabbhu Das.
Sharifpur, supplied by Bhola Singh.

SITAPUR DISTRICT.

P. T. WILSON, P. E. (P. O., SITAPUR.)
Baragaon, Joseph Dysell.
Isanagar, to be supplied.
Khairabad, B. F. Cocker.
Lakhimpur, D. P. Kidder.
Mailani, J. H. Smart.
Mohammadi, Kanhai Singh.
Sidhauli, A. G. McArthur.
Sitapur, Chhote Lal.

WOMAN'S CONFERENCE.

BAREILLY DISTRICT.

Bareilly Girls' Orphanage, Miss English, Miss Elliot.
,, City and Evangelistic work, Miss Wilson.
,, Medical work, Miss Dart, M. D.
,, Woman's School, Mrs. Scott, Mrs. Mukerjee.
Budaon City and Zanana work, Mrs. Hewes.
,, Girls' Boarding School, Miss Greene.
Shahjahanpur Girls' Boarding School, Miss Widdifield.
,, City work, Mrs. Blackstock.
,, District work, Mrs. Parker.
On leave in America, Miss Bryan, M. D., Miss Heafer.

GARHWAL DISTRICT.

Pauri Girls' Orphanage and Boarding School, Miss Kyle, Miss E. Lawrence.
,, Village Schools, Mrs. Ashe.
,, District work, to be supplied.

GONDA DISTRICT.

Bahraich and District work, Miss Peters.
Gonda Girls' Boarding School and City work, Miss Hoge.
On leave to America, Miss F. A. Scott.

KAMAUN DISTRICT.

Bhot, Miss Sheldon, M. D., Miss Brown.
Chandag, Miss Reed.
Dwarahat, Mrs. Rockey.

Naini Tal Hindustani work, Miss Rowe.
" English work, Mrs. Humphrey.
" Wellesley Girls' High School, Miss S. A. Easton, Miss Sellars, Miss Curts, Miss Hurst.
" Oak Openings Boys' School, Mrs. Neeld, Miss Pritchard.
Pithoragarh, Miss Budden, Miss Tresham.
District work, Mrs. Knowles.

MORADABAD DISTRICT.

Bijnour, to be supplied.
Moradabad Girls' Boarding School, Miss Means.
" City and Village work, Mrs. Core.

OUDH DISTRICT.

Lucknow Woman's College and High School, Miss Thoburn, Miss Collins, Miss Hardie.
" Deaconess Home, to be supplied.
" Reid Christian College, Mrs. Bare, Mrs. West.
" English Church and Circuit work, Mrs. Robinson.
" District work and City Schools, Mrs. Mansell.
Editor *Rafiq-i-Niswan*, Miss Thoburn.
On leave to America, Miss Nichols.

PILIBHIT DISTRICT.

Fatehganj West, Mrs. Solomon.
District work, Mrs. Paul.

SAMBHAL DISTRICT.

District work, Mrs. Cutting.

SITAPUR DISTRICT.

Sitapur Girls' Boarding School, Miss C. Easton.
" Zanana work, Mrs. Tucker.
District work, Mrs. Wilson.

DISCIPLINARY QUESTIONS.

I.—WHO HAVE BEEN RECEIVED BY TRANSFER AND FROM WHAT CONFERENCE?

Stephen S. Dease, from the North-West India Conference.

Jawala Singha, from the Bengal Burma Conference.

II.—WHO HAVE BEEN RE-ADMITTED? None.

III.—WHO HAVE BEEN RECEIVED ON CREDENTIALS? None.

IV.—WHO HAVE BEEN RECEIVED ON TRIAL?

a. In the studies of the First Year.

Prem Singh, James Thomkinson, Lazar Shah, Jukkan Lal.

b. In studies of the Third Year. None.

V.—WHO HAVE BEEN CONTINUED ON TRIAL?

a. In studies of the First Year. None.

b. In studies of the Second Year.

Prabbhu Dayal, Mohan Singh Bailey, Albert Frank, John N. West, Nathaniel R. Childs, John H. Walter, Joseph Smart, Ganga Nath, Bulaqi Singh, Mohammed Hasan Jan.

c. In studies of the Third Year. None.

d. In studies of the Fourth Year. None.

VI.—WHO HAVE BEEN DISCONTINUED? None.

VII.—WHO HAVE BEEN ADMITTED INTO FULL MEMBERSHIP?

a. Elected and ordained Deacons this year. None.

b. Elected and ordained Deacons previously.

Nizam Ali, Joshua Solomon, Joshua S. Samuel, Joseph Jacob, Bahadur Singh, Joseph Dysell, Bansi Dhar, Benjamin Marqus.

VIII.—WHAT MEMBERS ARE IN THE STUDIES OF THE THIRD YEAR?

a. Admitted into Full Membership this year.

Nizam Ali, Joshua Solomon, Joshua S. Samuel, Joseph Jacob, Bahadur Singh, Joseph Dysell, Bansi Dhar, Benjamin Marqus.

b. Admitted into Full Membership previously.

Shadulla Lawrence.

IX.—WHAT MEMBERS ARE IN THE STUDIES OF THE FOURTH YEAR?

Joseph Wahid-ud-Din, David A. Chowfin, Sabin Mansell, Chhote Lal, Bhikki Lall.

X.—What members have completed the Conference Course of Study?

a. Elected and ordained Elders this year.

Karim Masih, George E. Ferguson.

b. Elected and ordained Elders previously.

Basant Ram, David M. Butler, Mazhar-ul-Haqq, Superian B. Finch, Grafton D. Presgrave.

XI.—What others have been elected and ordained Deacons?

a. As Local Preachers.

John Robert, David Claudius, Charles Khiyali, Chungar Money, Buddha Singh, Walter Pamochar, Pancham Singh, David S. Hukill.

b. Under Missionary Rule.

Ganga Nath.

XII.—What others have been elected and ordained Elders?

a. As Local Deacons.

Buddha Robert.

b. Under Missionary Rule. None.

XIII.—Was the character of each Preacher examined?

This was strictly done as the name of each preacher was called in open Conference.

The case of F. Presgrave was referred to Presiding Elder J. H. Messmore, for investigation.

XIV.—Who have been transferred, and to what Conference?

Harvey L. Roscoe, to Puget Sound Conference.

John T. Robertson, to North-West India Conference.

XV.—Who have died? None.

XVI.—Who have been located at their own request? None.

XVII.—Who have been located? None.

XVIII.—Who have withdrawn? None.

XIX.—Who have been permitted to withdraw under charges or complaints? None.

XX.—Who have been expelled?

Jumman Lal was desposed from the ministry, but not expelled from membership in the church.

XXI.—What other personal notation should be made? None.

XXII.—Who are the Supernumerary Preachers?

T. Craven, J. W. Waugh.

XXIII.—WHO ARE THE SUPERANNUATED PREACHERS?

Joel T. Janvier.

XXIV.—WHO ARE THE TRIERS OF APPEALS?

J. Blackstock, S. S Dease, N. L. Rockey, W. R. Bowen, S. Paul, M. Stephen, W. W. Ashe.

XXV.—WHAT IS THE STATISTICAL REPORT FOR THE YEAR?

See Statistics.

XXVI.—WHAT IS THE AGGREGATE OF THE BENEVOLENT COLLECTIONS, AS REPORTED BY THE CONFERENCE TREASURER?

Rs. 5,243.

XXVII.—WHAT ARE THE CLAIMS ON THE CONFERENCE FUND?

Rs. 852.

XXVIII.—WHAT HAS BEEN RECEIVED ON THESE CLAIMS, AND HOW HAS IT BEEN APPLIED?

Full amount received, and paid to claimant.

XXIX.—WHERE ARE THE PREACHERS STATIONED?

See Appointments.

XXX.—WHERE SHALL THE NEXT CONFERENCE BE HELD?

At Shahjahanpur.

CONFERENCE JOURNAL.

First Day.

Bareilly, Wednesday, January 5th, 1898.

Opening Exercises.—The North India Conference of the Methodist Episcopal Church convened for its thirty-fourth annual session in the Civil Lines Church, Bareilly, on Wednesday, January 5th, 1898, Bishop Cyrus D. Foss, D. D., LL. D., in the chair. The hymn "Kash ki hazar zubanon se," was sung, Bishop J. M. Thoburn read a part of the first chapter of Acts, and J. L. Humphrey and Wm. Peters led in prayer. "Isá, merí ján ke yár" was sung.

Roll Call.—The Secretary of the last Conference called the roll, and sixty-nine members and fifteen probationers responded to their names. Ten members and three probationers were absent.

Secretaries.—On motion of W. A. Mansell, J. W. Robinson was elected Secretary of the Conference. G. C. Hewes was appointed Assistant Secretary, and Samuel Tupper, Vernacular Secretary.

Welcome to Bishop Foss.—E. W. Parker presented the following resolution, which was unanimously adopted :—

Resolved.—That we do hereby express to the Rev. Bishop Cyrus D. Foss, D. D., LL. D., our President, our very great satisfaction at receiving this official visit from him to our field of labor, and to our Annual Conference. We give him a hearty welcome to India, to our homes, to our institutions, and to our Conference, and we pray that his wise counsels while with us, and his representation of our work when he shall return to America, may prove of great benefit to our entire Mission.

We regret that Mrs. Foss, the President of the Woman's Foreign Missionary Society of our Church, was unable to accompany Bishop Foss on this visit, and to give wise supervision and aid to the work under the direction of the Society over which she presides.

E. W. Parker, William Peters,
T. J. Scott, H. A. Cutting.

In response to this resolution Bishop Foss addressed the Conference, expressing his pleasure at being present, and his great interest in the work, and urged that the spirit of Methodism and the spirit of Christianity be set forth to the fullest extent in our mission work. Bishop Foss explained the arrangment by which he was sent to India, and the manner in which the joint presidency of the Conference would be conducted.

Rev. J. F. Goucher, D. D.—The Bishop called attention to the presence of Dr. Goucher, of America, and presented to the Conference his credentials from the Board of Managers of the Missionary Society.

The following was presented by W. A. Mansell and unanimously adopted :—

Resolved.—That this memorial of the Board be spread upon our minutes, and that we request our Corresponding Secretary to convey to the Board of Managers our appreciation of their action, and to state that we will endeavour to afford Dr. Goucher every facility for carrying out this request of the Board, and that we will at any time heartily welcome any representative of their body for a like purpose.

NEW YORK, JULY 31st, 1897.

THE REV. J. F. GOUCHER, D. D.

DEAR BRO. :—At the meeting of the Board of Managers, yesterday, the following was unanimously adopted :—

Resolved.—That this Board has learned with pleasure that it has been arranged that one of its members, the Rev. J. F. Goucher, D. D., will accompany Bishop Foss in his official visit to India and Malaysia, during the coming autumn and winter; that the Board affectionately commends Dr. Goucher to the fraternal attentions of Bishop Thoburn and our Missionaries in that Empire; and that we request him (1) to particularly familiarize himself, by personal inquiry, with all facts and questions of finance connected with our work in that field, to the end that the administration of this department of the India work, whether by the Board and office at home, or by the representatives of the Board in India, may be guided to the highest possible point of equity and efficiency; and (2) to further study our educational work in India, in which he has already taken such a wise and generous interest, and its relation to the ultimate Christianization of the land

Sincerely yours,

STEPHEN L. BALDWIN,

Recording Secretary.

E. W. Parker presented the following resolution, which was unanimously adopted :—

Resolved.—That we heartily welcome the Rev. John F. Goucher, of Baltimore, India, China, and Japan, to our Mission and to our Conference. His name has been familiar to us for many years, and we now rejoice greatly in welcoming him to his, and our, field of labor, and to the inspection of his work. All that we can offer is at his disposal. We respectfully request Dr. Goucher to freely participate in all the business of our Conference, giving us suggestions and information as opportunity may offer.

We also welcome Dr. Goucher as the representative of the Board of Managers of the Missionary Society, and we invite him to attend and give us his aid in the meetings of our Finance Committee, and to confer with our Board of Auditors, that we may receive the benefit of his advice concerning financial methods of work.

We had hoped to have the privilage of welcoming Mrs. Goucher, who also has such a large interest in our work and in our prayers, but while we are deprived of this privilege for the present, we ask that in the next weekly "word" to Baltimore, our very hearty greetings may be conveyed to Mrs. Goucher and the same to Mrs. Foss.

E. W. PARKER, WILLIAM PETERS,
T. J. SCOTT, H. A. CUTTING.

In response to this resolution D. Goucher addressed the Conference, expressing his pleasure at being present, and giving words of advice and encouragement.

Hours of Session.—On motion of T. J. Scott, hours of session were fixed at from 11 A. M. to 2 P. M.

Conference Bar.—On motion of E. W. Parker, the bar of the conference was fixed at the eighth bench, including the wings.

Statistical Secretaries.—On motion of J. Blackstock, N. L. Rockey was elected Statistical Secretary. G. D. Presgrave and G. E. Ferguson were appointed assistants.

Conference Treasurer.—On motion of E W. Parker, D. L. Thoburn was elected Conference Treasurer and J. Blackstock assistant.

The Thirteenth Question.—The Thirteenth question, "Was the character of each Preacher examined?" was taken up. The names of the Presiding Elders, E. W. Parker, J. H. Gill, W. Peters, S. Knowles, J. H. Messmore, W. A. Mansell, A. Solomon, H. A. Cutting and P. T. Wilson, were called, and their characters passed. E. W. Parker and J. H. Gill reported their district.

Lay Representation.—Bishop Foss submitted to the Conference the proposition of the Rock River Conference regarding equal lay representation. On motion of J. H. Gill the same was referred to a committee of three, that it might be compared with the action of the conference at its last session. J. H. Gill, C. L. Bare and W. Peters were appointed as committee.

Central Conference Delegates.—On motion of C. L. Bare, Friday, 1 P. M., was fixed as the time for the election of Central Conference delegates.

Thirteenth Question.—Bishop Thoburn took the chair. The Thirteenth Question was resumed and W. Peters, S. Knowles, and J. H. Messmore, reported their districts.

Committee on Public Worship.—The Presiding Elder of the Bareilly District and Conference members residing in Bareilly, were appointed a committee on public worship.

Extension of Time.—On motion of C. L. Bare, the time was extended.

Trial of Jumman Lal.—A select number, consisting of J. H. Messmore, J. L. Humphrey, J. Blackstock, C. L. Bare, S. Wheeler, S. Tupper, G. D. Spencer, C. Hancock, J. F. Samuel, S. Paul and D. A. Chowfin, were appointed for the trial of Jumman Lal, the Secretary of the Conference to act as Secretary.

Adjournment.—S. Paul was appointed to take the devotional services Thursday morning. The announcements were made, the doxology sung, the benediction pronounced by Dr. J. F. Goucher, and the Conference adjourned.

SECOND DAY.

BAREILLY, THURSDAY, January 6th, 1898.

Opening Exercises.—Conference convened at 11 A. M., Bishop Foss in the chair. "Khudá ne aisí shiddat se," was sung, Bishop Foss read part of the first chapter of I Peter, and S. Paul led in prayer.

Journal.—The Minutes of the preceding day's session were read in English and Vernacular, and after correction, approved.

Introductions.—Rev. T. S. Wynkoop, Agent of the North India Bible Society, Rev. J. Smith, of the Bengal-Burma Conference, and Rev. R. Hoskins, Ph. D., of the North-West India Conference, were introduced.

Thirteenth Question.—The thirteenth question was resumed. W. A. Mansell, A. Solomon, H. A. Cutting and P. T. Wilson reported their districts. The following effective elders were called, their characters passed and they reported their collections: James Jordan, W. R. Bowen, S. Phillips, W. T. Speake, H. J. Adams.

Faredun Presgrave.—In regard to the case of Faredun Presgrave, which was referred at the last session of the Conference to the Presiding Elder of the Bareilly district, the Presiding Elder reported that at the time of the investigation, sufficient evidence to frame a complaint was not found. On motion of E. W. Parker, the case was referred to a committee of five, to be appointed by the chair, for further investigation, the report to be made before the close of the present session of conference.

Thirteenth Question.—The following effective elders were called, their characters passed and they reported their collections: G. C. Hewes, C. S. Paul, Bihari Lal II, H. L. Mukerji, L. Cutler, A. Sweet, J. Blackstock, H. K. List, T. J. Scott, F. L. Neeld, W. W. Ashe, F. W. Greenwold, Bihari Lal I, Baldeo Pershad, J. F. Samuel, S. Wheeler, J. L. Humphrey, Harkua Wilson, N. L. Rockey, J. T. Robertson, Benjamin Patrus, S. D. Sanwal, M. Stephen, Fazl Masih, H. B. Mitchell, L. A. Core, Dilawar Singh, C. Shipley, S Falls, S. Paul, S. Tupper, J. W. Robinson, D. L. Thoburn, C. L. Bare, J. B Thomas, (on furlough), G. H. Frey, G. D. Spencer, Y. Shah, B. F. Cocker, C. Hancock, W. M. Scott, R. S. Franklin, B. S. Phillips, Kanhai Singh, D. P. Kidder, A. G. McArthur.

Committee on case of F. Presgrave.—The following committee were appointed to investigate the case of F. Presgrave: J. L. Humphrey, A. G. McArthur, F. L. Neeld, S. D. Sanwal, N. L. Rockey.

Seventh Question.—The Seventh Question, "Who have been admitted into Full Membership?" was taken up. The names of Benjamin Marqus, Nizam Ali, Joshua S. Samuel, Joshua Solomon, Joseph Jacob, Bahadur Singh, Joseph Dysell, Bansi Dhar and Mohammed Hasan Jan were called, they came forward and were addressed by Bishop Foss on the "Characteristics of the Model Preacher;" the committee on examinations reported favorably, they satisfactorily answered the disciplinary questions, and also signed the required written pledges regarding tobacco and debt.

Adjourment.—The announcements were made, the doxology was sung, the benediction was pronounced by Dr. Goucher, and the Conference adjourned.

THIRD DAY.

BAREILLY, FRIDAY, January 7th, 1898.

Opening Exercises.—Conference convened at 11 A. M., Bishop Thoburn in the chair. The hymn, "Yisu rah men sath le chalta," was sung, G. C. Hewes read a part of the fourteenth chapter of John and led in prayer.

Journal.—The minutes of the preceding session were read in English and Vernacular and approved.

Seventh Question.—The Seventh Question was resumed. Benjamin Marqus was referred to the Committee on Conference Relations. Nizam Ali, Joshua Solomon, Joshua S. Samuel, Joseph Jacob, Bahadur Singh, Joseph Dysell, and Bansi Dhar were called, they were represented by their Presiding Elders, and admitted into full membership. On motion of his Presiding Elder, Mohammed Hasan Jan was continued in his present relation.

North India Bible Society Agent.—Rev. T. S. Wynkoop, Agent of the North India Bible Society, addressed the Conference in the interest of that Society. Bishop Thoburn expressed the pleasure of the Conference at having the Agent of the Bible Society present, and pledged him the continued support of the Conference.

Equal Lay Representation.—The report of the committee appointed to take under consideration the proposition of the Rock River Conference on the subject of equal lay representation, was presented.

Transfers.—Bishop Thoburn announced the transfer into the Conference of S. S. Dease, from the North-West India Conference, and Jawala Singha, from the Bengal-Burma Conference.

Equal Lay Representation.—On motion of J. H. Messmore, the proposition of the Rock River Conference on equal lay representation, was taken up. The vote was sixty in its favor and nine against.

Central Conference Delegates.—On motion of C. L. Bare, the order of the day, the election of delegates to the Central Conference, was taken up. The secretary announced that the Conference was entitled to eleven delegates. L. A. Core, S. Tupper, W. A. Mansell and H. L. Mukerji, were appointed tellers, and after collecting the ballots, retired to ascertain the result.

Seventh Question.—On motion of his Presiding Elder, Bulaqi Singh, having failed to appear before the Committee for examination, have continue on trial. On motion of J. W Robinson, Ganga Nath was continued on trial, he having failed to appear for examination.

Fifth Question.—The Fifth Question, "Who are continued on trial?" was called. The names of Prabbhu Dayal, Mohan Singh Bailey, A. Frank (to being up remaining studies of the first year,) J. N. West, N. R. Childs, J. H. Walters and Joseph Smart were called, they

were reported passed in their examinations, and on the recommendation of their Presiding Elders, they were continued on trial and advanced to the class of the second year.

Conference Stewards.—On motion of J. H. Gill, J. L. Humphrey, J. Blackstock and H. J. Adams were elected Conference Stewards.

Tenth Question.—The tenth question, "What members have completed the Conference Course of Study?" was taken up. The name of G. D. Presgrave was called, he was reported passed in his studies and advanced to the class of Effective Elders. D. A. Chowfin, S. Mansell and Bhikki Lal were called, they were represented by their Presiding Elders, were reported as failed in their examinations and were continued in the same class. Karim Masih was reported passed in his studies, was recommended by his Presiding Elder, and advanced to the class of Effective Elders and elected to Elders' orders.

Jumman Lal.—The name of Jumman Lal was called, and the Secretary of the Conference presented the following:—

The select number to whom was referred the case of Jumman Lal, against whom charges of dishonesty was preferred, find the charges sustained and depose him from the ministry of the Methodist Episcopal Church.

(Sd.) J. H. MESSMORE, *Chairman.*

C. L. BARE,	J. L. HUMPHREY.
S. TUPPER,	J. BLACKSTOCK.
D. A. CHOWFIN,	S. PAUL.
G. D. SPENCER,	C. HANCOCK.
J. F. SAMUEL,	S. WHEELER.

Tenth Question.—The tenth question was resumed. The names of D. M. Butler, Mazur-ul-Haqq, Superian B. Finch, and Basant Ram were called, they gave their reports, and on motion of their Presiding Elders were advanced to the class of Effective Elders. Joseph Wahid-ud-Din and Chhote Lal were reported failed in their examinations, and on motion of their Presiding Elders, were continued in the same class. G. E. Furgeson was reported passed in his examination and on recommendation of his Presiding Elder, was advanced to the class of Effective Elders and elected to Elder's orders.

Central Conference Delegates.—The tellers reported on the vote for delegates to Central Conference. A total of seventy-five votes were cast and the following were declared elected: E. W. Parker, W. Peters, S. Tupper, T. J. Scott, H. A. Cutting, H. L. Mukerji, and W. A. Mansell. A ballot was ordered for the four remaining delegates, and the tellers retired to determine the result.

Credit for Examinations.—On motion of C. L. Bare, it was ordered that all examinees be credited by the Board of Examination with all the studies in which they had passed.

Time Extended.—On motion of E. W. Parker, the time was extended.

Fourth Question.—The fourth question, "Who have been received on trial?" was called. The names of Prem Singh and J. Tomkinson were called, they gave their reports, were reported on by the Examination Committee, and on motion of their Presiding Elders were received on trial, but were instructed to bring up back studies.

Central Conference Delegates.—The tellers reported L. A. Core as elected delegate to Central Conference. On motion of E W. Parker the Secretary was instructed to cast the vote of the conference for the three persons receiving the next highest number of votes for delegates, and for the second three for alternates. This elected F. L. Neeld, J. H. Messmore and C. L. Bare as delegates, and W. R. Bowen, S. Knowles, and J. H. Gill as alternates.

F. Presgrave.—The committee appointed to inquire into the case of T. Presgrave reported. On motion of his Presiding Elder his character was passed.

Adjournment.—The announcements were made, the doxology sung, the benediction was pronounced by Bishop Thoburn and the Conference adjourned.

Fourth Day.

Bareilly, Saturday, January. 8th, 1898.

Opening Exercises.—Conference convened at 11 A. M., Bishop Thoburn in the chair. The hymn, "Khush khabri ab tum do," was sung, and S. Knowles read a part of the fourth chapter of John and led in prayer.

Journal.—The minutes of the preceding session were read in English and Vernacular, and after correction approved

F. Presgrave.—On motion of E. W. Parker, the report of the committee of inquiry into the case of F. Presgrave was recommitted for fuller inquiry.

Eleventh Question.—The eleventh question, "What others have been elected and ordained Deacons?" was called. On motion of E. W. Parker, all persons coming under this question were required to sign the pledge relating to tobacco and debt. The names of Walter Pamochai, John Roberts, David Claudius, Charles Khiyali, Ghungar Money, Buddha Singh, Pancham Singh, and David S. Hukill were called, they were represented by their Presiding Elders, were reported on by the Committee on Examinations, and elected to Deacons orders.

Thirtieth Question.—The thirtieth question, "Where shall the next Conference be held?" was taken up. On motion of J. Blackstock, Shahjahanpore was chosen.

Twelfth Question.—The twelfth question, "What others have been elected and ordained Elders?" was called. The name of Buddha Roberts was called, he was reported on by the Examination Committee, was represented by his Presiding Elder, and elected to Elder's orders.

Benjamin Marqus.—The Conference Relations Committee, to which was referred the case of Benjamin Marqus, reported favourably, the Examination Committee reported, and on recommendation of his Presiding Elder, he was admitted to full membership, having been previously ordained Deacon.

Indian Missionary Society.—T. J. Scott presented the following resolution on the Indian Missionary Society, which was ordered presented with the approval of this Conference to the Central Conference:

WHEREAS.—An indigenous movement, deserving encouragement, called the Desi or India Missionary Society has now been in operation seven years, chiefly in the bounds of this Conference, and has exhibited a very commendable zeal in raising funds and supporting workers in our Mission field, and

WHEREAS.—This spontaneous Society, promises to be useful in thus raising funds and supporting workers in needy parts of the field, and

WHEREAS.—This Society by its constitution and rules seeks to work in close co-operation with our Conference organizations, and in trying to represent its work finds no regularly recognized place for such representation, therefore,

Resolved. 1.—That we adopt this Desi Missionary Society as our Conference Domestic Missionary Society according to Para. 631 of Chapter IV of our Discipline on Missionary Work, said Society to act in harmony with the provision of the Discipline.

2 That our Financial Board be hereby instructed to take into consideration the matter of co-ordinating this Society with our plans of work, and make provision for represention from the Society of what money they can raise, with a view to sanctioning the expenditure of the same.

(Sd.) T. J. SCOTT.
H. L. MUKERJEE,

Name of the Mission.—J. H. Gill presented the following resolution, which was adopted:

Resolved.—That the North India Conference hereby requests the Central Conference to take steps to fix the name of the field under the supervision of Bishop Thoburn, as Southern Asia.

J. H. GILL.

Balli M. Dass.—The Committee appointed at the last session of the Conference to secure the parchments of Balli M. Dass, reported the parchments had been secured.

Leave to M. Stephen.—On motion of J. H. Messmore, M. Stephen was granted leave from attending the remaining sessions of the Conference.

Adjournment.—The announcements were made, the doxologe was sung, the benediction was pronounced by Joel Janvier, and thy Conference adjourned.

Fifth Day.

Bareilly, Monday, January 10th, 1898.

Opening Exercises.—Conference convened at 11 A. M, Bishop Thoburn in the chair. After the singing of the hymn "Khuda ne aisí shiddat se," J. Jacob read the second Psalm and led in prayer.

Journal.—The minutes of the previous session were read in English and Vernacular and approved.

Certificates of Ordination.—The following certificates of ordination was presented by Bishop Thoburn.

This certifies that in Bareilly, on Sunday, January 9th, 1898, in accordance with the Discipline of the Methodist Episcopal Church, I ordained as Deacons Walter Pamochai, John Robert, David Claudius, Charles Khiyali, Gungar Money Pancham Singh, Buddha Singh and David S. Hukill.

Given under my hand at Bareilly, on the 10th day of January, 1898.

J. M. Thoburn, *Bishop.*

This certifies that in Bareilly, on Sunday, January 9th, 1898, in accordance with the Discipline of the Methodist Episcopal Church, I ordained as Elders Karim Masih, George E. Furgerson and Buddha Robert.

Given under my hand at Bareilly this 10th day of January, 1898.

Cyrus D. Foss, *Bishop.*

Financial Report of Theological School.—F. L. Neeld presented the financial statement of the Bareilly Theological Seminary, which was accepted and placed on file.

Report of Examination Committee.—W. W. Ashe was reported as passed Hindi of the third year. G. C. Hewes passed in first half Kempson's Syntax and Idioms and second story of Bagh-o-Bahar. W. A. Mansell passed in Kempson's Syntax and Idioms. D. L. Thoburn passed in Hindi Grammar, Persian, Prem Sagar, Sat Mat Narupan, Hindi-English and English-Hindi, Urdu-English and English-Urdu and written sermon.

Fourth Question.—The names of Lazar Shah and Jhukkan Lal, were called, they were recommended by their Presiding Elders, and received on trial.

Shadulla Lawrence.—The ninth question, "What members are in the class of the fourth year?" was called. On motion of his Presiding Elder, Shadulla Lawrence was continued in the same class.

Transfers.—H. L Roscoe was announced by Bishop Thoburn as transferred to the Puget Sound Conference.

F. Presgrave.—The Committee to which was re-committed the report of inquiry into the case of F. Presgrave, presented their report. On motion of E. W. Parker, the case was referred to Presiding Elder J. H. Messmore for investigation.

Parchments of J. N. West.—On motion of W. A. Mansell, the South India Conference was requested to restore the parchments of J. N. West.

Educational Work.—E. W. Parker presented a resolution on educational work, which was sent to the Central Conference with the approval of this conference.

Resolved.—That we do hereby call the attention of the Central Conference to the importance of arranging some system by which our educational work in India may be more fully unified and made more efficient. We recommend,

(1) That a General Secretary of Education be appointed for all India, who shall give special attention to our educational interests so far as practical through out India, but shall specially look after the Vernacular schools in those parts of the field where our work is spreading most rapidly.

(2) That each Annual Conference shall appoint in such way as the Conference may direct, a Board of Education for the Conference, composed of not less than five nor more than eight members. This Board of Education shall elect from their number a Secretary whose duty it shall be to secure reports of the condition of all the Institutions within the bounds of the Conference, and lay that report annually before the Board of Education. This Board shall have full charge of the educational work of the Conference, directing concerning examinations of the schools and of the teachers, and giving general direction to all the work of education within the bounds of the Conference. The Secretary of the Board of Education for all India and the secretaries of the several Boards of Education of the Conferences shall together form a Board of Education for all India. It shall be the duty of this Board to secure information concerning all our schools, and to as far as possible secure uniformity of method in schools of the same grade in different parts of India, and to secure the greater efficiency of all our schools in all parts of our work. This Board shall, through the General Secretary, report the condition of our Education work to the Central Conference at each of its sessions.

E. W. Parker,
F. L. Neeld,
L. A. Core.

Letters of Greeting.—Letters of greeting were read by the Secretary from J. C. Butcher and T Craven. On motion of H. L. Mukerji, the Secretary was instructed to return to these brethren the greetings of the Conference.

Course of Study.—J. H. Gill presented the following resolution, which was on motion of T. J. Scott referred for the favourable consideration of the Central Conference committee on Course of Study :

Resolved.—That in the matter of a course of study for Hindustani members of our Annual and District Conferences, we hereby express our opinion that no book be inserted in the course of study which is not found in Roman or Hindi; that is, we ask that an entire course of study be prepared for such members of both Annual and District Conferences as are only acquainted with Hindi and Roman.

N. L. Rockey.
J. H. Gill.

Report on Temperance.—T. J. Scott presented the report of the committee on Temperance, which was adopted. (*See reports.*)

Board of Education Report.—L. A. Core presented the report of the Board of Education, which was adopted. (*See reports.*)

Supernumerary Preachers.—On motion of W. Peters, T. Craven and J. W. Waugh were continued in the supernumerary relation.

Superannuate Preachers.—On motion of E. W. Parker J. Janvier, was continued in the superannuate relation. Brother Janvier addressed the Conference.

Adjournment.—On motion of N. L. Rockey, it was ordered that when we adjourn it be to meet at 6 P. M. On motion of C. L. Bare, J. N. West was excused from attending the remaining sessions of the Conference. The doxology was sung, the benediction was pronounced by Dr. Goucher, and the Conference adjourned.

SECOND SESSION.

BAREILLY, MONDAY, January 10th, 1898.

Opening Exercises.—The Conference convened at 6 P. M., Bishop Foss in the chair. The hymn, "Come Thou Fount of every Blessing," was sung and P. T. Wilson led in prayer.

Journal.—The minutes of the preceding session were read in English and Vernacular and after correction approved.

State of the Church.—The committee on the State of the Church presented their report.

Statistics.—The committee on statistics presented their report.

Julius Smith.—On motion of E. W. Parker, Rev. J. Smith of Bengal-Burma Conference was invited to participate in the discussions of the Conference.

Adjournment.—On motion of J. L. Humphrey, after announcements and the pronouncing of the benediction by Bishop Foss, the Conference adjourned to meet at eight to-morrow morning.

SIXTH DAY.

BAREILLY, TUESDAY, January 11th, 1898.

Opening Exercises.—Conference convened at 8 A. M., Bishop Thoburn in the chair. The hymn, "Take the name of Jesus with you," was sung, after which W. W. Ashe led in prayer and read the 24th Psalm.

Journal.—The minutes of the preceding session were read in English and Vernacular and after correction approved.

State of the Church.—The report of the committe on the State of the Church was taken up. On motion of P. T. Wilson all parts of the report relating to finances were laid on the table. After amendment the report was adopted. (*See reports.*)

Limit of Speeches.—On motion of J. L. Humphrey, speeches on all subjects were limited to three minutes.

Statistics.—The report of the committee on Statistics was taken up and on motion of W. Peters adopted. (*See statistics and reports.*)

Collections.—N. L. Rockey presented the following, which was adopted:

Resolved.—That each Presiding Elder collect cash (or vouchers) of all Conference collections for his District and pay the same, with memorandum, to the Conference Treasurer during Session of Conference. J. H. MESSMORE.

Board of Examiners' Report.—The Board of Examiners presented their report which was on motion adopted. (*See reports.*)

Standing Committees' Reports.—On motion of W. A. Mansell, it was ordered that hereafter the reports of all standing committees be presented in both English and Hindustani.

Sunday School Report.—The committee on Sunday Schools presented their report, which was adopted. (*See reports.*)

Auditing Committee Report.—The Auditing committee presented their report, which was adopted. (*See reports.*)

Historical Records.—The following resolution was presented by T. J. Scott, and was on motion adopted:

WHEREAS, It is most important that the history of the founding and growth of our Church in India become a perfect and permanent record, therefore

Resolved.—1. That our Presiding Elders be and hereby are instructed to secure a brief historical report of the founding and growth of every station and circuit in the Conference, with all important facts and incidents.

2. That they report the result of their efforts at the next session of this Conference.

3. That all records thus secured be from time to time deposited in the safe library of the Bareilly Theological Seminary. T. J. SCOTT.

Conference Stewards' Report.—The Conference Stewards presented their report.

Adjournment.—The announcements were made, the benediction was pronounced by Bishop Thoburn and the conference adjourned to meet at 11. A. M.

SECOND SESSION.

BAREILLY, TUESDAY, January 11th, 1898.

Opening Exercises.—Conference convened at 11 A. M., Bishop Foss in the chair. The hymn, "Kásh ki hazár zubánon se," was sung, and Bishop Foss led in prayer.

Journal.—The minutes of the preceding session were read in English and Hindustani and approved.

Finance Committee Election.—The election of the Finance Committee for the ensuing year was ordered. W. W. Ashe, D. L. Thoburn and J. Jacob were appointed tellers and after taking the ballot retired to determine the result. On motion of W. Peters, it was ordered that the three Hindustani candidates and the three foreign candidates receiving the highest number of votes be considered elected.

Deacons under Missionary Rule.—On motion of W. A. Mansell, Ganga Nath was elected to Deacon's orders, under the Missionary rule.

Reid Christian College Trustees.—On motion of E. W. Parker, J. W. Robinson, F. L. Neeld and L. A. Core were elected trustees of the Reid Christian College, to succeed themselves.

Naini Tal School Committee.—On motion of F. L. Neeld, the following were elected local committee of the Naini Tal Schools: S. Knowles, J. L. Humphrey, E. W. Parker, J. H. Messmore, F. L. Neeld, T. J. Scott, S. Dease, R. Hollingbury, Esq., J. Anderson, Esq., Miss Thoburn, Mrs. Neeld; The Executive Committee to be J. L. Humphrey, E. W. Parker, S. Knowles, J. H. Messmore, F. L. Neeld, R. Hollingbury, J. Anderson.

Theological Seminary Constitution.—T. J. Scott presented notice of the following amendment to the Constitution of the Bareilly Theological Seminary:

The following changes are recommended to be made in the constitution of the Theological Seminary: Under section V, Rules and Regulations, sub-section 1, the Rules and Regulations should be so ammended as to read, "Six members of the North India Conference, one of whom should be an alumnus of the Institution, and three members from the North-West India Conference, one of whom should be an alumnus, and one member from each patronizing Conference of the Methodist Episcopal Church, elected for terms of three years."

And further, under section V, sub-section 1, it shall read as follows, "In accordance with the list of members given above (see paragraph 3) three North India Conference members and one North-West India Conference member of the Board shall retire annually."

T. J. SCOTT,
Secretary of Board.

On motion of T. J. Scott, the Secretary was ordered to cast the vote of the Conference for F. L. Neeld, E. W. Parker and F. R. Welsh, to take the place of the retiring members of board of trustees of Bareilly Theological School.

Standing Committees.—J. H. Gill presented the nominations for the standing committees, which were adopted as follows:

Statistical Committee.—N. L. Rockey, S. B. Finch, G. E. Ferguson, G. D. Presgrave.

State of the Church.—T. J. Scott, J. L. Humphrey, G. C, Hewes, A. Solomon, Basant Ram, G. D. Spencer, H. K. List.

Auditing Committee.—J. W. Robinson, J. Blackstock, L. A. Core, J. N. West, H. L. Mukerji, Mrs. Parker, Miss Hoge.

Deaconess Board of Supervision.—S. Tupper, M. Stephen, J. L. Humphrey, chairman, J. W. Robinson, W. R. Bowen, Mrs. Knowles, Miss English, Mrs. Parker, Mrs. Bare, Mrs. Mansell, Miss Thoburn.

Sunday Schools Committee.—D. L. Thoburn, W. W. Ashe, G. C. Hewes, M. Stephen, J. Jacob.

Temperance Committee.—S. S. Dease, A. G. McArthur, W. T. Speake, G. H. Frey.

Deaconess Work.—F. L. Neeld presented the report of the Board on Supervision of Deaconess Work. (*See reports.*

Triers of Appeals.—Bishop Thoburn nominated the following as Triers of Appeals, which were elected: J. Blackstock, S. S Dease, N. L. Rockey, W. R. Bowen, S. Paul, M. Stephen, W. W. Ashe.

Finance Committee.—Tellers reported the election of Finance Committee members, as follows: T. J. Scott, L. A. Core, C. L. Bare, S. Tupper, H. L. Mukerji, M. Stephen. On motion of W. A.

Mansell the following were elected alternates: J. L. Humphrey, J. W. Robinson, W. R. Bowen, A. Solomon.

Official Visitors.—T. J. Scott presented the following resolution in regard to the official visitors from America, which was adopted:—

WHEREAS, Rev. Bishop Cyrus D. Foss, D.D., L. L.D., and Rev. John F. Goucher, D. D., have come to our conference the appointed messengers of our Church in America, and have refreshed us greatly with their presence in not only our conference sessions but also in our social and religious meetings, cheering us with their sympathy, helping us in council, and instructing us in public ministrations; therefore,

Resolved, 1. That we hereby express our sincere appreciation of the important service rendered by these honored messengers of the Church, and that we send by them our unfeigned thanks to the Board of Bishops for appointing Bishop Foss for this service, and to the Missionary Board for the cheering visit of Dr. Goucher, our fellow helper in the mission field, who has done so much by his timely benefactions to the work.

2. That we send to the Home Church, which they represent, greeting and our heartfelt thanks for their sympathy, prayers, and gifts, whereby the word of God is glorified in this needy land.

3 That this Conference sincerely desires these beloved brethren to convey to our Missionary Society and the Church some suitable declaration of the great opening in India and all Southern Asia, and that we implore the friends of the world's evangelization to come up mightily to the help of the Lord. We pray them to remember that the conquest of the 300 millions of souls in India alone is not yet accomplished. We importune them to remember that great as are the results of our work so far, the battle is just begun. We have but touched the fringe of India's millions. The vast multitude is still caste bound, filled with idolatry, enslaved by Satan and without God in the world. There must be no delusion that the work of the Church is finished. Mighty forces of ancient paganism, re-enforced by more recent satanic ingenuity confront us. This is a time for the Church to stand by its well begun and very hopeful work. Now is the great opportunity. It is no time to think of withholding aid or of failing to fully re-enforce the missionaries in the field. The noble opportunity for many workers extends. God seems ready to deliver the people into our hands. We must be ready to conserve the victory. We believe the Church can do for India all that is required. We send to the home Church the greetings of our India Church, which is not unmindful of the gifts sent to her. She is girding for the conflict and the aid of the home Church enhances manifold what can be done.

4 In parting with our beloved visitors, we assure them of our appreciation of what they have done for us, and pray that God may still prosper their tour in Southern Asia, and bring them safely to country and home. And if it should please God to enable them to repeat this visit, we will be delighted.

T. J. SCOTT,
F. L. NEELD,
HARI LAL MUKERJI,
J. L. HUMPHREY.

The following on the same subject was presented by J. Jacob, and was adopted unanimously by a rising vote:

Ham Membarán i Kánfarans un barkaton ke liye jo ham logon ne sál bhar páin, aur khásskar un ke liye jo ham ne Kánfarans ke hafte men pain, Khuda ke nihayat shukrguzár hain. Ham ne janáb Bishop Foss sáhib aur Dr. Goucher sahib ke bayánát aur nasíhat se bhí bahut ruhání fáida páyá, aur is ke liye ham Khudá ke aur in sáhiban ke dil se shukrguzar hain. Ham atsos karte hain ki yih áziz hamáre sáth ziyáda thahr nahín sakte hain, warna dil to yih chahta hai ki in se arz karen ki áp log Hindustán hi men rahiye, aur apne báqí ázizon ko bhí yahán bulá lijiye, taki Hindustán áp ká ghar ho jáwe, aur yún áp logon ko Hindustán ki Methodist Kalisiyá ko rúhání sanche men dhalne ke liye umda mauqa mile. Agar yih mumkin nahín hai, to ham arz karte hain ki áp sáhiban hamárí Hindustání Methodist Kalisiyá ko apní duáon men khass taur par yád karen, aur ham

log áp logoṇ ke liye barábar duá karte rahenge, aur kásh ki hamáre Hindustáni bháíon meṇ se bahut Kalám kí wuh qudrat jo in sáhibán ko Rúh i Pák kí qudrat se hásil hai, hásil ho, yá yúṇ kahiye ki jis taur se Iliyáh kí chádar Ilísha par názil húí, sáhibán i mausúf jab apne des ko lau jáweṇ, un kí chádar hamáre áziz Hindustánion par názil ho, táki we usí sargarmí aur gairat se jis se yih log Khudá kí khidmat karte haiṇ, kareṇ Akhír iltimás yih hai ki áp log ham logoṇ ko kam se kam ek khatt Sáliyána Kánfarans ke waqt bhejne se yád farmáte raheṇ. Khudá safar meṇ un ke sáth rahe aur salámati se unheṇ un ke des meṇ pahunchá-we, hamárí dilí duá hai.

D. M. Butler,
H. A. Cutting,
Wm. Peters,
H. L. Mukerji,
J. Jacob,
S. Tupper.

Printing of Sermon and Lecture.—On motion of Joel Janvier, it was requested that the sermon of Bishop Foss and the lecture of Dr. Goucher be printed in English, and after translation by J. H. Messmore, in Hindustani.

Printing of Memoirs.—On motion of J. H. Gill, the Committee on Memoirs were requested to have the memoirs of the year printed in the Conference minutes of both Societies.

Official Correspondence.—F. L. Neeld laid on the table the official correspondence of the year.

Resolution Concerning Bishop Thoburn.—E. W. Parker presented the following resolution, which was on motion adopted:

Resolved.—That we are glad to again welcome our beloved Bishop Thoburn to this, his old Conference. We are especially thankful that notwithstanding his severe accident during the year, he comes to us in the enjoyment of such good health. We pledge him our sympathy and prayers in connection with his proposed visit to England, and trust that God will grant him great success in his efforts and return him to us speedily, strong in body, and filled with the Holy Spirit.

E. W. Parker,
J. H. Gill,
J. W. Robinson.

Finance Committee Legislation.—On motion of N. L. Rockey, the following resolution was adopted.

Resolved.—That we request the Finance Committee to provide that its legislation shall be printed in the Conference minutes and all new legislation shall from time to time be reported to the Conference, and be printed in the minutes.

N. L. Rockey,
H. L. Mukerji.

Board of Stewards Report.—The Conference Board of Stewards presented their report, which was adopted.

Treasurer for the Board.—On motion of T. J. Scott, D. L. Thoburn was nominated Treasurer for the Board for the ensuing year.

Corresponding Secretary.—On motion of J. H. Gill, F. L. Neeld was elected Corresponding Secretary.

Twenty-sixth Question.—The Twenty-sixth Question was taken up, "What is the aggregate of Benevolent collections as reported by the Conference Treasurer?" The treasurer reported Rs. 5,243.

Resolution of Thanks.—On motion of J. H. Gill the following resolution of thanks was unanimously adopted.

Resolved.—That we, the members of the North India Conference, hereby express our hearty thanks to our hosts, the committee of entertainment in Bareilly, for the very excellent arrangements which they made for our comfort while attending conference.

J. H. GILL,
C. L. BARE.

Adjournment.—On motion of N. L. Rockey, after the administration of the Sacrament of the Lord's Supper, the reading of the minutes, and the reading of the appointments, the conference adjourned *sine die*.

CYRUS D. FOSS,
J. M. THOBURN,
President.

J. W. ROBINSON,
Secretary.

PROGRAMME OF CONFERENCE ANNIVERSARIES AND RELIGIOUS SERVICES.

Morning Prayer Meetings.—Daily at 8 A. M., conducted by different members of the Conference.

Evening Devotional Meetings.—One each in Hindustani and English, conducted by different members of the Conference.

Wednesday Evening.—Lecture before the Conference by Rev. J. F. Goucher, D. D.,

Thursday Evening.—Conference Sunday School Union Anniversary, D. L. Thoburn, chairman. Speakers, Miss A. Budden and D. M. Butler. Also Historical Society Anniversary, J. L. Humphery, chairman. Speaker, N. L. Rockey.

Friday Evening.—Literary Society Anniversary, J. W. Robinson, chairman. Lecture on "Faith and Works" by Rev. J. F. Goucher, D. D.

Saturday Evening.—Missionary Meeting, J. Blackstock, chairman. Speakers, W. A. Mansell and J. Jacob.

Sunday.— 8-00 A. M., Love Feast. P. T. Wilson, Leader.
9-09 A. M., Memorial Service, J. L. Humphery, chairman.
11-00 A. M., Sermon by Bishop Thoburn and Ordination of Deacons
5-30 A. M., Ordination of Elders, and Sermon by Bishop Foss.

REPORTS OF COMMITTEES.

STATISTICAL SUMMARY.

	1897	1896		
Probationers	18,127	23,249	*Dec.*	5,122
Full members	16,019	15,514	*Inc.*	505
BAPTISMS—				
Children	2,443	2,307	*Inc.*	136
Adult	2,757	2,814	*Dec.*	57
Total	5,200	5,121	*Inc.*	79
SUNDAY SCHOOLS—				
No. of Schools	1,053	1,022	*Inc.*	31
Christian Scholars	20,926	19,441	,,	1,485
Non-Christian	15,769	18,979	*Dec.*	3,210
Total	36,695	38,420	,,	1,725
Missionary Collection	1,248	2,114	,,	866
From Sunday Schools	109	115	,,	6
Children's Day	365	565	,,	200
Total Benevolent Collection ...	5 243	8,546	,,	3,303
Ministerial Support	8,876	11,677	,,	2,801
Workers, Total	1,755	1,706	*Inc.*	49
Native Christian Community ...	34.287	38,984	*Dec.*	4,697
Adult	13,943	13,263	*Inc.*	680
Children	48,230	52,247	*Dec.*	4,017
Total Raised in India	£0,443	55,211	,,	4,768

I Statistical Report.

Our report shows some items of decrease. We have made every effort to ascertain the cause. In some cases the printed figures of last year's minutes are uncertain and comparisons with them taken as a basis are unfair. Our experience in this department shows us that in this land it is never safe to consider large papers of printed statistics accurate. The figures presented in this report are as reliable as we can ascertain and may be considered reasonably correct. What they may be after going through the press we cannot promise. It is so easy even in final proofs of figures to have columns of type slip and cause discrepencies. Such slips occurred last year. To avoid this difficulty we propose to transmit a copy of these totals in manuscript to next years committee.

The decrease in probationers, in Christian community and in collections is not alarming when the facts are considered. They furnish us another sad commentary on the fearful ravages of the famine. Thousands of our people left their homes in search of food and there is no trace of some of them. In many cases it is not even known whether they are alive. We share the hope that as Naomi returned to Judea after the famine was over, so these will eventually return to their old homes, and their old alligiance and that this dispersion may work out the glory of God as it did in the Church of Jerusalam.

Apparent discrepencies in rupees column are to be accounted for by the fact that many of our circuits take collection in annas and these sums are carried into the totals.

In colportage there has been a large increase both in distribution of scripture and tracts and in receipts from sales.

N. L. ROCKEY.

II. State of the Church.

This has been an eventful year. Famine, pestilence, sedition, rumours of mutiny, mobilization of armies, and war have been our environment. The Church of Christ in India has faced hard conditions, but stands steady at the end of the year with a good out-look on the future. What is the condition of Methodism within our territory? The statistics show a decrease in many departments of work.

Last year we had 23,249 probationers, this year 18,127, showing a decrease of 5,122.

Last year we had 15,514 full members, this year 16,019, showing an increase of 505.

Last year the number of infant baptisms was 2,327, this year 2,443, showing 116 more than last year.

Last year the number of adult baptisms was 2,814, this year 2,757, showing 57 less than last year.

Last year we had a Christian community of 52,247, this year 48,230, showing a decrease of 4,017.

There are 4,700 fewer adults in the Christian community than we had last year.

The famine has caused some of our people to wander from their homes in search of food, and they cannot be found; our death roll is large, and this account in part for the decrease in the Christian community. This death roll is doubtless large on account of famine and the deseases which follow it.

The generous help which come from America and England has had a very beneficient influence upon our Christian community. They have learnt that in Christ and his church there is an unseem power of love and sympathy. They have come to learn that the control of the world is in the hands of Christian people and that many agencies are at work for good to those who love Christ. There has been the usual growth in moral and spiritual character in all parts of our work.

The question of keeping the work growing with a decrease of money from foreign sources has received more serious attention than ever before. The idolatrous practices which prevail among the more ignorat Christians of our community still prevails to some extent. The conflict between the old habits of thought and the new principles of Christ still exists, and must necessarily exist till the conflict is over. The old leaven and the new leaven are working within the church for supremacy. In the opinion of the committee it is necessary to give more diligent attention to the quality of the leaven and the distribution of the leaven among our people. We deem it necessary to call to the attention of the Conference the number of qualified teachers and supervisors of our work. Our missionary force is inadequate in numbers for the burden of work committed to it. We have a total of 19 foreign missionaries on the field. Of this number nine men are heavily burdened in institutional or English work, much of which is conducted for the benefit of all India, and the number of workers free for evengelistic work in the field is ten. We would earnestly call the attention of the Conference to this fact of a depleted missionary force, and ask them to seriously consider it.

We recommend that the Finance committee while appropriating money to any circuit shall also apportion to that circuit the sum that must be raised by that circuit for the pastor's fund in order to enable them to receive that appropriation.

T. L. NEELD,
J. L. HUMPHREY,
J. W. ROBINSON.

III. Committee on Sunday school.

Notwithstanding the great distress caused by famine in many of our Christian communities the statistics show a slight increase in Sunday schools and scholars over last year. Considering the condition of the people, we have cause for rejoicing even in this small increase. It is encouraging to note an increase in the attendance of Christian scholars. However we regret to find a decrease in the attendance of non-Christian scholars, but this is probably due to the unsettled state of the country. Reports show a Christian community of 48,230, of whom 20,926 (increase 1,605) are members of Sunday schools. There are 1,053 Sunday schools, an increase of 45 over last year.

As a whole, the Sunday school work is in a prosperous condition, but there is much room for improvement.

We recomm nd that in places where it is possible the larger boys in our Christian boarding schools be trained in Sunday school work. We urge on all preachers who have such schools in charge, the great importance of training as many of these boys as possible to do volunteer Sunday school work.

We believe the greatest hinderance to our Sunday school work is the lack of competent teachers. Therefore we recommend that where it is possible the pastors organize normal classes for training up a number of the more promising young men and women to do more effictive Sunday school work.

W. W. ASHE.
D. M. BUTLER.
G. C. HEWES.

IV. Committee on Temperance.

Our frequent reports on this subject so completely cover the whole ground that there is little left but to repeat "line upon line," "lest we forget, lest we forget." Our annual reports have fully stated the case, and made our position plain. Ample hints have been given about preaching sermons on temperance, giving instruction on the subject in our schools and publishing and circulating tracts on the evil of intoxicants. It is to be feared that much of this never gets beyond the reports. It is pertinent to ask, how many sermons were preached on the subject in the past year? How many schools have had systematic training on temperance? How much literature was distributed?

We may offer the following suggestions :—

1.—Our people every where should constantly be impressed with the fact that our church is itself a strict Temperance Society, insisting on total abstinence from all intoxicating drinks and drugs. This fact is liable to be obscured in the minds of our people in associating with the Christians of some communions.

2.—They should be led to co-operate with all temperance organizations, as the W. C. T. U., the Blue Ribbon army, the Lal Fita Fauj, and others.

Teach them to push a compaign against all forms of intemperance.

3.—They should be taught to look upon the traffic in drink and drugs for other than strictly medicinal purposes, whether by private persons or by government, as wrong. The increase of intemperance in the country makes this more imperative.

4.—We recommend our Press to maintain a supply of such literature as may be suited to our needs. Where are Brows's Girdabi Nashabazi and Mrs. Thomas's Catechism of Temperance and sundry tracts on tobacco, formerly issued by our press?

5.—We recommend that our presiding elders add to their list of questions asked in the quarterly conference these three :—

(1) How far has Temperance Sunday been observed in this charge?
(2) Is instruction on temperance given in the mission schools?
(3) What effort is made to supply and disseminate temperance literature?

We belive that these questions faithfully and regularly asked will put new energy into the temperance movement in our midst.

T. J. SCOTT,
S. B. FINCH,
A. S. MCARTHUB.

V Report of Auditing Committee.

The Auditing Committee report as follows: The accounts the Gonda, Moradabad, Pilibhit, Bareilly, Kumaon and Garwal Districts, together with their W. F. M. S. accounts through the entire year; also the books of the Treasurer of the W. F. M. S., Treasurer of the Conference, Treasurer of Reid Christian College, of the Theological Seminary, the Treasurer of the Board of Education, have been audited for the entire year. Those of the Oudh, Sitapur, Sambhal districts, together with their W. F. M. S. accounts, through the third quarter. Those of Oak Openings and Wellsley school through the second quarter. The Famine Relief accounts of the Sambhal, Pilibhit, Oudh, Gonda and Sitapure districts and the building accounts of Sitapur, Shahjahanpur and Garwal Districts have been audited.

In all these books where errors have occurred they have been pointed out corrected. In the W. F. M. S. book of Naini Tal the question of sent was refered to the Fmance Committee.

The Presiding Elders Report as follows:—

Oudh District.—Lucknow and Shahabad through the year. Itaunja, Lucknow Womans' College, Deaconess Home, through the second quarter, the remainder through the third quarter.

Moradabad District.—All books of both Societies except those of Kiratpur, Nurpur, Kanth and Thakurdwara, have been audited through the year.

Kumaon District.—Dwarahat, Pithoragarh and Bhot through three quarters.

Gonda District.—All accounts of Parent Board audited through the third quarter.

Pilibhit District.—All accounts audited through the third quarter.

Sambhal District.—All accounts through the third quarter.

Bareilly District.—All accounts audited through the third quarter.

Garhwal District.—All accounts audited to the end of year except Ramui, (to Nov.) and Landadowne W. F. M. S. (to third quarter)

Sitapur District.—All accounts audited for the year.

J. W. ROBINSON.
H. L. MUKERJEE.
N. L. ROCKEY.
L. S. PARKER.
L. A. CORE.
J. BLACKSTOCK.

VI
Board of Deaconesses.

The Conference Board of Deaconesses met in Bareilly, January 10th. The names of the following persons where called and their characters passed.—

Miss Thoburn, Miss Hoge, Miss Sheldon, Miss Budden, Miss Hardie, Miss Scott, Miss Means and Miss Brown, deaconesses; Miss Tresham, Miss Hayes and Kaji, probationer deaconesses; Mrs. Tucker, Associate Deaconess. On the recommendation of the Paori Quarterly Conference, Miss Elsie Lawrence was accepted as a probationer deaconess. It was recommended that Miss Tresham, Miss Hayes and Kali be continued on probation and recommended to prepare for the prescribed course of study for Deaconesses. Jasma, Native probationer deaconess, resigned.

L. S. PARKER,
Secretary.

VII
Report of Examiners.

Report of the Board of Examiners on Examinations of Foreign Missionaries:

J. N. West, passed in the Vernacular of the I year.

W. W. Ashe, passed in the Hindi Vernacular III year.

D. L. Thoburn, Passed in Hindi Grammer, Sat Mat Nirupan Pram Sagar, Hindi-English, and English-Hindi and Urdu-English and English-Urdu, and short sermon in the Persian Character of the IV year, and the Persian of the III year.

G. C. Hewes, Passed in Second Story Bag-o-Bahar and Kempson's Syntax and Idioms of Hindustani, Part I of the IV year.

W. A. Mansell, passed in Kempson's Syntax and Idioms of Hindustani of the IV year.

Report of the Board of Examiners on Examinations of Hindustani Ministers:

1. *For Admission on Trial.*

Jas. Thomkinson, passed in all, except Hunters Brief History of the Indian people.

Prem Singh, passed in all except Jugrafia Pak Kitab.

Jhukkan Lall, passed in all except Qadim Tawarikh ka Ikhtisar, and Hunter's Brief History.

Lazar Shah, passed in all except Qadim Tawarikh ka Ikhtisar, and Discipline.

2. *For Local Deacon's Orders.*

Jas. W. Norton, failed in Haqiqat i Gunah, Hidayat-ul-Waizin, Millat i Tashbihi. David Claudius passed in all.

John Roberts passed in Hidayat-ul Waizin, failed in Haqiqat-i-Gunah, Millat i Tashbihi. Buddha Singh, Passed in all.

Chas. Khiyali, Passed in all, except Haqiqat i Gunah.

Gungar Mani, passed in all.
David S. Hukill, passed in all except Millat i Tashbihi.
Walter Pamochai, ,, ,, ,,
Pancham Singh, passed in all.
Sungram Mani, failed in all.

3. *For Local Elder's Orders.*
Buddha Robert, passed in all except Filasafi dar bab i Tadbir i naja t.

4. *For I year.*
N. A. Childs, ... passed in all subjects.
Mohan Singh Bailey... ,, ,,
Joseph N. Smart ... ,, ,,
J. H. Walter, ... ,, ,,
Prabhu Diyal ... ,, ,,
Nizam Ali, passed in Church History and Bible Bar-haqq.

5. *For II year.*
Bahadur Singh, ... passed in all subjects.
Joseph Dysell, ... ,, ,,
Nizam Ali, ... ,, ,,
Joshua S. Samuel ... ,, ,,
Joshua Solomon ... ,, ,,
Benjamin Marqus, ... ,, ,,
Joseph Jacob, ... ,, ,,
Bansi Dhar ... ,, ,,
Mahommed Hasan Jan, passed in Makhzan i Ilm i Ilahi.

6. *For III year.*
Mahommed Hasan Jan, Passed in Isa ki Sirat and Sat Mat Nirupan.

7. *For IV year.*
G. D. Presgrave, Passed in all Fasls.
Bhikki Lall, ,, in 1, 3, 5, Fasls.
S. B. Finch, ,, in all.
G. E. Furgason, ,, in all.
Basant Ram, ,, ,,
Joseph Wahid-ud-din, passed in 1, 3, and 4, Fasls, and failed in 2, and 5, Fasls.
Chhota Lall, passed in 1, 3, and 4, Fasls, and failad in 2, and 5, Fasls
Mazhar-ul-Haqq, passed in all Fasls.
Karim Masih, ,, ,, ,,
D. A. Chowfin, ,, ,, ,, except the 5th.
S. Mansell, ,, ,, ,, ,, ,,

C. L. BARE,
Registrar for the Board of Examinars.

VIII Report of the Board of Eductiaon.

1. There are in our Conference the following schools. One theological Seminary, two colleges, six High schools. of which two are for Europeans only, twelve schools of middle standard, and eighteen other Anglo-vernucalar schools of all grades. In addition to the above there are 579 vernacular schools of all grades, ranging from the simple village school where the pupils sit on the bare ground under a tree and learn their letters from Characters made by the teacher in the dust, to the well dressed, High caste Vernacular Middle school.

2. The theological Seminary has an enrollment of 93 students. This year 20 young men were graduated, of whom 17 received first class diplomas. Such is the demand for trained men that had the class been twice as large, the men could without the slightest difficulty have found places in our various Conferences throught India. The two Colleges in Lucknow are growing and report a total enrollment of 65 students. The following is a Summary of the results of our schools in the various Governement Examinations.—

B. A.	Examination	1	passed	1	Christian.
F. A.	,,	7	,, of whom are	5	Christian.
Entrance	,,	21	,, ,,	16	,,
Middle	,,	55	,, ,,	18	,,

It may be well to state here that the Government are becoming increasingly strict in the matter of examinations, so if we wish to continue to hold a place in the first ranks of Educational institutions of these Provinces, we must give still closer attention to the work of selecting and preparing teachers and to the educational work in general.

There are in our Anglo-Vernacalar schools 3,579 pupils, of whom 2,262 are Christians. We note here an increase of 392.

3 There are 579 Vernacalar schools with a total enrollment of 10,400, of these 5,376 are Christians. Here we notice a decrease of 1,070 Christians and of 692 non-Christians. This decrease may be accounted for on two grounds, first forty-one schools have been discontinued this year; second the famine has compelled many pupils to leave the school in order to fined means of subsistance. We have in all our schools of all grades a total of 13,579 pupils.

4. These schools are supported by a mission appropriation from both Societies of about Rs. 1,40,000; from fees Rs. 13,692. A large part of these fees being from boarders in the European schools; and from Governement in the form of grants Rs. 19,165 are received. This makes a total of about Rs. 1,73,000 expended in our school work.

5. The collection from Children's Day this year, like many of our other collections has by reason of famine fallen short of last year, by about Rs. 200. The total this year was Rs. 365.

L. A. CORE,

Secretary Board of Education.

IX. Committee on Memoirs.

Mrs. Mary Wahid-ud-Din, daughter of Revd. Joel Janvier, our first Mission helper in the M. E. Mission in India, was born in the year 1863 at Bareilly. Her father removed to Lucknow, and she finished her education in the Lal Bagh boarding school. A few years ago she was married to Mr. Joseph Wahid-ud-Din. She was a good, faithful wife, a loving mother, and a true Christian. She died October 4th, 1897, after a short, but severe illness. Several times during her illness she said "If it is the Lord's will I am ready to go." She spoke of seeing angels in her room, and seemed disappointed when we, too, couldn't see them. She left three small children, for whom we pray, and with whom we sympathise, as well as with her husband, and many loving relatives and friends who mourn her loss.

Mrs. Mary List was one of the Bareilly Orphanage girls. In due time she was married to Revd. H. K. List, and for twenty years was his loving, faithful help mate. She worked faithfully for Christ in a number of places where her husband was stationed and those who knew her best, speak most highly of her gifts and graces, her good example to all with whom she was in any way connected. We miss her from our Mission.

Mrs. Sara Fleming Dease was born in India, in the year 1863, was sent to Ireland for her education, and finished it in the Alexandria College, Dublin.

She was converted as a child and one who knew her then, said, "She was ever ready, even then, to speak a word for Jesus."

When she returned to India she was the light and joy of her home.

She was married to Revd. S. Dease, M. D., in 1886, and they were stationed at Pithoragarh. She began the study of the Hindustani, and very soon acquired a good knowledge of it, and entered upon her duties as a Missionary with great zeal.

They were after a few years transferred to Bareilly, and we all learned to love her for her unselfish devotion and consecration to the work of saving souls. It was an inspiration to us. Nothing but illness ever kept her from her city schools and *mohulla* work, or the church services.

She was one of those choice characters who are always kind and thoughtful, never speaking evil of any one, never thinking of self, but in a quiet, steady way trying to help those about her to live better lives and be more like Jesus.

She lived day by day so near to Him that she had no dread of death.

The Friday before her death, she spoke at a ladies' missionary meeting held at Dr. Humphreys, telling of her work among the the women of Cawnpore, of future plans for the work, in such a bright, hopeful way that we were all cheered by it.

The call to meet the Saviour she served so well came very suddenly.

She had not been very well after reaching Naini Tal, but no one thought her dangerously ill. That Sunday morning she did not feel able to attend the service and remained at home, reading to her dear child, and talking to her of heaven and loved ones there, little thinking she so soon would be with them.

About two o'clock that afternoon it was manifest that the dread disease, cholera, had set in. Doctors were called and did all in their power to save her. One who was with her to the end says, "when I knew the death angel was hovering o'er her, I said to her dear mother, who followed her in less than two days, 'I cannot understand this dispensation. We need her so much." She answered, "Jesus knows, Jesus knows.' A sweet smile came into the face of the suffering one, for she had excrusiating pain, cramps, etc., which are leading features of cholera, and she lay perfectly motionless while we knelt down and prayed for her. The room seemed filled with a heavenly light and a Holy Presence. We felt the influence of the Spirit and peace and resignation filled our hearts."

She passed away as peacefully and sweetly as a little child falling asleep. Though our hearts are filled with sorrow because of the separation from her, and for her loved ones left behind, still we cannot but rejoice that she is now safe in a land of joy, with Him she loved and served so well while here on earth.

MARY E. SCOTT,
E. L. NEELD,
J. M. DART.

COURSE OF STUDY.

——:o:——

A.—FOR AMERICAN MISSIONARIES.

ENGLISH STUDIES.

I Year. 1. Introduction to the Holy Scriptures: Old Testament, pp 1-447—*Harman.*
2. Exegesis: Selections from the Gospels.
3. Systematic Theology. Vol. I, *Miley.*
4. Plain Account of Christian Perfection. *Wesley.*
To be read: Wesley's Sermons. Vol. II.

II Year. 1. Introductions to the Holy Scriptures: New Testament, 448—770.—*Harman.*
2. Exegesis: Selections form the Paulne Epistles.
3. Atonement in Christ. *Miley.*
4. The Sacraments: Baptism and the Lord's Supper. *Watson.*
To be read: Steven's History of Methodim.

III Year. 1. Exegesis: Slections form the Pentateuch.
Studies in Theology: The Supernatural Book. *Foster.*
3 Bibical Hermeneutics. *Terry.*

IV Year. 1. Exegesis: Selections form Isaiah.
2. Systematic Theology. Vol. II, *Miley.*

VERNACULAR STUDIES.

I. This course shall consist of three standards of two sections each, *viz.*, Lower Middle, and Proficiency Standers, in both the Urdu and Hindi languages.

II. The Urdu and Hindi of the Lower Standard shall be compulsory; and one section, either the Urdu or the Hindi, of the Middle and Proficincy Standards respectively.

III. The candidate will be expected to pass the first section of the Lower Standard examination within, or at the close of, his first year's residence, and he may be allowed to complete both sections in that time: but *must* pass in both within two years from the time of joining his conference in India.

IV. All conference examinations shall take place under the direction of a board of six or more examiners appointed by the Bishop, which board shall, as far as possible, remain unchanged from year to year.

V. The annual conference examination shall begin on the morning of the day preceding the date fixed for the opening of the conference, a majority of the board being pressent.

V. The following course of study, in accordance with Rule I, is proposed:

LOWER STANDARD.

A.—URDU: FIRST YEAR.

1. **Grammar.** Platts', omitting chapters on Arabic and Persian Construction, and Derivations and Syntax 100
2. **Reading.** (Roman, Lithograph and Type):
Matthew and Mark's Gospels
Haqaiq ul Maujudat 100
3. **Translation.** 150

(1.) Urdu-English: 10 lines from Urdu Sec Bk. C. E. S., 50
(2.) English-Urdu: 10 lines from Eng. Sec Bk. C. E. S., half written in Persian and half written in Roman, 60
(3.) Definition 40
4. **Pronunciation** 100
5. **Conversation** 100
Read: Bishop Thoburn's India and Malaysia.

B.—HINDI: SECOND YEAR.

1. **Grammar**: (Kellogg's) 100
2. **Reading**. (Nagri). Matthew and Mark's Gospels and Dharm Tula 100
3. **Translation** 150
(1.) Hindi-English: 10 lines from Hindi Sec. Bk. C. E. S., 50
(2.) English-Hindi: 10 lines from Eng Sec. Bk. C. E. S., half written in Nagri and half written in Roman 60
(3.) Definition 40
4. **Pronunciation** 100
5. **Conversation** 100
Read: Hunter's Brief History of the Indian People.

MIDDLE STANDARD.—THIRD YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1. **Garmmar**: Platts', the whole Forbes' Persian 100
2. **Reading**. (Litho. and Type): Luke and John's Gospels. Din-i-Haqq ki Tahqiq. Muntakhabat i Farsi 100
3. **Translation**. 150
(1.) Urdu-English: 10 lines from Urdu Third Bk. C. E. S., 50
(2.) English-Urdu: 10 lines from Eng. Third Bk. C. E. S., half written in Persian and half in Roman ... 60
(3) Definition 40
9. **Pronunciation** 100
10. **Conversation** 100
Read: Muir's Life of Muhammad.

B.—HINDI.

1. **Grammar**: (Review) 100
Ballantyn's Elementary Sanskrit.
2. **Reading**: Luke and John's Gospels 100
Shakuntala. (edited by Raja Lakshman Singh)
3. **Translation** 150
(1.) Hindi-English: 10 lines from Hindi Third Bk. C. E. S., 50
(2.) English-Hindi: 10 lines from English Third Bk. C. E. S. half written in Nagri and half in Roman ... 60
(3) Definition 40
1. **Pronunciation** 100
2. **Conversation** 100
Read: Wilkin's Hindu Mythology.

PROFICIENCY STANDARD.—FOURTH YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1. **Grammar**: Kempson' Syntax and Idioms of Hindustani. Palmer's Arabic 100
2. **Reading**: Mizan-ul-Haqq. Bag o Bahar: Sair Dusre Darwesh ki Forbes' Arabic Reader 100

3.	**Translation,**		150
	(1.) Urdu-English: 20 lines from Urdu Fourth Bk. C. E. S.,	50	
	(2) English-Urdu: 20 lines from English Fourth Bk. C. E. S., half written in Persian and half in Roman ...	60	
	Short Sermon in Persian character	40	
	(3.) Definition		100
4.	**Pronunciation**		100
5.	**Conversation**		100

Read: Sell's Faith of Islam.

B.—HINDI.

1.	**Garmmar:** (Hindi, Review). Monier William's Sanskrit		100
2.	**Reading:** Sat Mat Nirupan. Prem Sagar. Hitopadesha, first book		100 150
3.	**Translation:**		
	(1.) Hindi-English: 20 lines from Hindi Fourth Bk. C. E. S.,	50	
	(2) English-Hindi: 20 lines from English Fourth Bk. C. E. S., half written in Nagri and half in Roman ...	60	
	Short Sermon in Nagri character,	40	
	(3.) Definition		100
4.	**Pronunciation**		100
5.	**Conversation**		

Read: Monier William's Religious Life and Thought in India.

VII. The candidate, in order to pass, must obtain at least one half the aggregate marks in each subject.

VIII. The Board of Examiners, through the Registrar, shall at the close of the examination, inform the candidate and the Secretay of the Conference of the result.

B.—FOR HINDUSTANI MINISTERS.

SALANA KANFARANS KI ḲHWAṆDAGI.

Dákhila ke liye—1. Ummedwár Urdú yá Hindí Qawájd, Jugráfiya aur Hisáb achchhí tarah se jáne.

2. Qadím Tawáríḳh ke Iḳhtisár, Roman-Urdú, or Landmark of Ancient History.

3. Hunter's Brief History of the Indian People in English, Lithograph-Urdú or Hindí.

4. Jugráfiya Pák Kitáb, yá Scripture Geography.

5. Discipline.

PAHLÁ SAL.

1. Filásafí dar báb Tadbír i Naját, or Walker's Philosophy of the Plan of Salvation, or Mat Parikshá.

2. ḳhutút ba-nám Jawánán i Hind, or Mitchell's Letters to Indian Youth, or Sat Mat Nirúpan men jo Hindú kí bábat hai.

3. Hurst's Short History of the Early Church in English or in Lithograph-Urdu, or Caleb's Intiḳháb i Tawáríḳh i Kalísiyá.

4. Wayland's Moral Science in English or in Lithograph-Urdú or Baibal Bar-haqq.

5. Tahrírí Waz.

Mutálaa ke liye—1. Stobart's Islám or Tawáríḳh Mohamdí or Áwágawan Bichár. 2. Dín Islám aur us ki tardíd in Roman-Urdú or Lithograph-Urdú.

DUSRÁ SAL

1. Binney's Compend, or Makhzan ilm-i-Iláhí.

2. What think ye of Christ, (Vaughan's) or Masíh Ibn Ulláh or Dharm Pustak se ádhe bhág men Khrishṭ ká Samáchár.

3. Field's Hand-book of Theology, one half, or Tariq ul Hayát or Dharmá Dharm Parikshá Patr.
4. Introduction to Thomas' Commentry on Genesis, in Roman-Urdú.
5. Tahrírí waz.

Mutálaa ke liye—1. Clark's six Lectures on the Áryá Samáj in English or Urdú or Hindí. 2. Formen's Áryá Samáj or Miftáh-ul-Tauret, or Páp Sodhan Siddhánt.

TISRÁ SÁL.

1. Bushnell's Character of Jesus. Ísá kí Sírat. 2. Thomas' Tashrih-ul-Taslís in Roman-Urdú. 3. Fishers' Manuel of Christain Evidences, in English, or Íswí Subút, Roman-Urdú. 4. Fields' Hand-book of Theology, completed, Sat Mat Nirúpan men dín Íswí kí bábat. 5. Tahrírí Waz.

Mutálaa ke liye—1. Murdoch's Popular Hinduism or Laksbmí Shankar's Primer sf Biology in Urdú or Hindí.

CHAUTHE SÁL KE IMTIHÁN KE SUWÁLÁT.

1. Rúhání zindagí kyá hai? Us kí asliyat baván karo.
2. Kyúnkar malúm hotá-hai, ki ham men Rúhání zindagí hai?
3. Wáiz ko kis tarah malúm hotá hai ki Khudá ne mujh ko waz ke lám ke wáste talab kiyá hai?

Fasl 1.

Díndárí aur augát-guzárí ke bayán men.

4. Khádim ud dín ke kháss kám bayán karo, aur yih batáo ki is khidmat ke wáste kaun kaun se wasf chábiyen?
5. We kaun se taríqe hain, jin se yih ausáf barhte játe hain?
6. Batáo ki logon ke gharon par ahwál-pursí ke liye jáná kaisá zurúr hai, aur yih kaho ki tumhárí is kám men kis qadar tawajjuh hai?
7. Yih batláo ki kis tarah parhte likhte ho?
8. Jab se tum Kánfarans kí imtihán-bardárí men ho, tab se tum ne jitní kitáben har sál dekhí hain un sab ke nám-batláo?
9. Kutub i Muqaddasa ke parhne men tumhárá kitná waqt sarf hotá hai? aur kis taríqe se parhte ho?

Fasl 2.

Baibal ká imtihán. 1. Kis iatibár se tum Baibal ko Kalám i Iláhí jánte ho, aur kin dalail se tum yih ráe rakhte ho!
2. Kis dalíl se Majmúa i Ahd i Atíq ko, jo ham men murawwij hai, muatabar jánte ho? Khulása bayán karo.
3. Kis dalíl se we sab Kitáben jo is Majmúa i Ahd i Jadíd men dákhil hain muatabar o sahíh jánte ho? Mukhtasar bayán karo.
4. Kis tarah Mohammadíon ke is dawe ko ki Kutub i Muqaddasa mansúkh ho gai hain, galat sábit karte ho?
5. Khurúj i Misr se Yashúa kí maut tak, Isráelíon kí táríkh ká khulása batáo?
6. Das firqon kí bagáwat ke mutaalliq jo kháss wáqiát hain, unhen bayán karo?
7. Yahúdíon kí sálána Íden aur níz yih ki kis bát ke wáste muqarrar húí thín, aur kis tarah par adá kí játí thín, batáo?
8. Kháss kháss nabíon ke nám aur jis zamáne men unhon ne nubúwaten kín, wuh zamáne aur níz yih, ki we nubúwaten kis báre men thín, bayán karo?
9. Khudáwand Masíh kí báton se kuchh aisí misálen do, jin se záhir hotá hai, ki wuh Puráne Ahd ke nawishton ko muatabar samajhtá thá.
10. Kaun sí pesh-khabarián Masíh se mutaalliq hain, khusúsan us kí ámad aur sirat aur kám aur maut se?

11. Masíh kí zindagí ke hálát kis kis waqt ke maḷúm hain, aur muddat aḥd risálat kis qadar thí?
12. Us kí risálat ke ḳháss wáqiát aur jahán jahán ki we guzre hain batláo?
13. Ḳháss ḳháss báten mundarja i Aamál i Rasúl batláo?
14. Muajiza kyá hai aur muajizon se kyúnkar maḷúm hotá hai ki Kutub i Muqaddasa min jánib Alláh hain?

FASL 3

1. Ḳhudá ká wajúd Baibal se kis tarah sábit hotá hai?
Baibal kí taḷímát ke bayán men.
2. Baibal se Taslís ká kyá subút hai, yane ki ek Ḳhudá men tín aqnúm hain?
3. Ḳhudá kí sifát batláo aur har sifat ká subút Pák Nawishton se do?
4. Ḳhudá ke mujassam hone ká masala jo Kutub i Muqaddasa men páyá játá hai, use bayán karo, aur yih batáo, ki us taḷím ko naját ke bandobast se kyá illáqa hai?
5. Masíh kí Ulúhiyat Kutub i Muqaddasa se sábit karo?
6. Baibal ki kaun kaun sí áyat Uluhiyat i Masíh ke mukhálif Musalmán pesh karte hain, aur tum un ke kyá mane lete ho?
7. Rúh i Quds kí aqnúmiyat ká, aur Ulúhiyat ká aur us ke kám ká Pák nawishton se subút do?
8. Ádam ke gunáh ká natija us kí aulád ke haqq men kyá húá?
9. Masíh ke kafáre aur gunáhon kí muáfí men kyá illáqa hai?
10. Masíh ke jí uṭhne ká subút do?
11. Masíh kí shafáat kí asliyat aur fáida, jaisí Kutub i Muqaddasa men taḷím hai, bayán karo?
12. Rúh ul Quds kí gawáhí kí nisbat kyá taḷím o dalíl hai?
13. Masíhí kamáliyat ká masala jo Wesley sáhib ne sikhláyá hai use mukhtasran bayán karo aur Baibal se us ká subút do?
14. Naí Paidáish aur kámil pákízagí ke darmiyán jo farq hai, use samjhá do?
15. Is dawe ke báre men ki "Jo koí az sar i nau paidá hotá hai is taur se nahín giregá, ki áḳhir i kár halák ho jáe," hamárí Kalisiyá kí kyá ráe aur sábit karo, ki yih ráe Kalám i Iláhí ke bamújib hai?
16. Bat.o ki Baptisma kaisí rasm hai, aur kis garaz se hai, aur kyún farz hai? har bát ká subút do.
17. Sábit karo, ki bachchon ko baptismá denā munásib hai?
18. Baibal nen Ásha e Rabbání kí nisbat kaun kaun se muháware áe hain, aur wuh kis garaz se hain aur Masíhion par us ká mánná kyún farz hai?
19. Hinduon ke masla i tanásukh, yane káyá palaṭ ko kyúnkar galat sábit karte ho?
20. Jism ke jí uṭhne ke báb men, Kutub i Muqaddasa men kyá taḷím hai hawála do?

FASL 4.

Kalisiyá i intizám o tartíb ke bayán men.
1. Kálisiyá ke tarah tarah ke intizámát bayán karo?
2. Methodist Episkopal Kalisiyá men General Kánfarans aur Annual Kánfarans aur Kwaterlí Kánfarans ke mutaallíq kyá kyá kám hain?
3. Kalisiyá ke uhdedáron men "Bishop,, "Prízáiding Eldar,, aur "Eldar," aur "Díkan" aur "Khádim-ud-dín" aur "Local Waiz" aur "Mukhtárkár" aur "Amánatdár" aur kilás ke Hádí jo hain, un men har ek ká kitná ikhtiyár hai, aur kyá kám mutaallíq hai, aur kis ke sámhne jawáb-dihí hai?

FASL 5.

Tárikh i Kalisiyá.--1. Yalá lion ke ḳháss firqe Masíh ke waqt men kitne the? un ká bayán karo.
2. Awáil zamánon men jo áziyaten Masíhion ne uṭhái hain, un ká kuchh bayán karo.
3. Un wasáil ká bayán karo, jin ke sabab se ibtidá men Masíhí mazhab bahut phailá, (Mather sáhib kí Tawárikh i Kalisiyá tísra báb dafáa 1, 2, 3, 5 ko dekho)

4. Gnostikon kí kyá tálim thí aur us se qadím Kalísiyá par kyá kharáb asar pará? (Mather sáhib kí Tawáríkh i Kalísiyá tísrá báb dafaa 85)
5. Luther sáhib se ain qabl dín i Íswí ká kyá hál hai?
6. Barí Isláh i Mazhabí jo Luther sáhib ke waqt men húí, us ká hál batáo, kis sabab se wuh isláh húí thí, aur kaun kaun log us men sharík i hál the?
7. Britániya i Uzma men Methodist Kalísiyá ke muqarrar hone ká sabab batáo aur Wesley sáhib kí táríkh men khass log kaun the?
8. Methodist Episkopal Kalísiyá kis sabab se aur kis waqt men aur auwal kahán baní? (Discipline ká báb i auwal dekho.)
9. Hinúd ke mukhtalif firqe aur yih ki we kahán se nikle aur un ká bání aur un ke khass aqíde batáo?
10. Muhammadíon ke dín kí ibtidá aur Muhammad sáhib ká kuchh bayán karo aur mukhtalif firqon ká aur un ke hádíon ká kuchh zikr karo?
11. Siklon ke mazhab kí ibtidá kahán se hai aur use Hinúd o Islám ke mazhab se kya iláqa hai?
12 Brahmo mazhab ká ágáz o taraqqí aur hálát maujúda aur khass aqídon ká bayán karo?

TO BE READ.

Mutálaa karne ke liye.

1. Táríkh i Yúsufí, Josephus. (M. P. House Lucknow.)
2. Brahmo Mazhab. (M. P. House, Lucknow.)
3. Augustine ke Iqrárát, Augustine's Confession. (N. I T. S.)
4. Hal ul Ashkál. (M. P. House, Lucknow.)
5. Jámi ul Faráiz. (Lahore, Tract Depôt.)
6. Miftáh ul Hinúd. (M. P. House, Lucknow)

SESSIONS OF THE NORTH INDIA CONFERENCE.

	Place.	Time.	President.	Secretary.
1	Lucknow.	Dec. 8-14, 1864	Bishop E. Thompson.	J. H. Gracey.
2	Moradabad.	Feb. 1-7, 1866	Rev. J. Baume.	T. J. Scott.
3	Shahjahanpur.	Jan. 10-17, 1867	Rev. J. T. Gracey.	Do.
4	Bijnour.	Jan. 16-21, 1868	Rev. J. M. Thoburn.	Do.
5	Bareilly.	Jan. 14-22, 1869	Rev. C. W. Judd.	J. D. Brown.
6	Bareilly.	Jan. 20-27, 1870	Bishop C. Kingsley.	Do.
7	Lucknow.	Jan. 12-18, 1871	Rev. J. W. Waugh.	J. H. Messmore.
8	Moradabad.	Jan. 18-24, 1872	Rev. J. L. Humphrey.	S. S. Wetherby.
9	Bareilly.	Jan. 18-22, 1873	Rev. T. S. Johnson.	Do.
10	Lucknow.	Jan. 7-13, 1874	Bishop W. L. Harris.	J. D. Brown.
11	Shahjahanpur.	Jan. 6-12, 1875	Rev. T. J. Scott.	Do.
12	Cawnpore.	Jan. 13-18, 1876	Rev. D. W. Thomas.	B. H. Badley.
13	Moradabad.	Jan. 3-9, 1877	Bishop E. G. Andrews	Do.
14	Bareilly.	Jan. 9-15, 1878	Rev. J. H. Messmore.	Do.
15	Lucknow.	Jan. 9-14, 1879	Bishop T. Bowman.	Do.
16	Cawnpore.	Jan. 7-12, 1880	Rev. E. W. Parker.	Do.
17	Bareilly.	Jan. 5-11, 1881	Bishop S. M. Merrill.	Do.
18	Moradabad.	Jan. 11-17, 1882	Rev. S. Knowles.	Do.
19	Lucknow.	Jan. 10-16, 1883	Bishop R. S. Foster.	Do.
20	Cawnpore.	Jan. 9-15, 1884	Rev. T. J. Scott.	C. L. Bare.
21	Bareilly.	Jan. 7-12, 1885	Bishop J. F. Hurst.	B. H. Badley.
22	Lucknow.	Jan. 7-12, 1886	Rev. H. Mansell.	Do.
23	Moradabad.	Jan. 5-10, 1887	Bishop W. X. Ninde.	Do.
24	Cawnpore.	Jan. 4-9, 1888	Rev. J. H. Gill.	Do.
25	Bareilly.	Jan. 9-15. 1889	Bishop J. M. Thoburn	Do.
26	Lucknow.	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad.	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpore.	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly.	Jan. 11-16, 1893	Do. do.	W. A. Mansell.
30	Lucknow.	Jan. 3-8, 1894	Do. do.	Do.
31	Moradabad.	Jan. 3-7, 1895	Do. do.	Do
32	Bareilly.	Jan. 8-13, 1896	Do. do.	Do
33	Lucknow.	Jan. 7-12, 1897	Do. do.	Do
34	Bareilly.	Jan. 5-11, 1898	Do. do.	J. W. Robinson.

LIST OF LOCAL PREACHERS.

NAME.	STANDING.	APPOINTMENT.
BAREILLY DISTRICT.		
Fazl Ullah ...	Elder 95	Khera Bajhera.
R. Turner ...	,,	Miranpur Kattra.
Govind Ram ...	,,	Binawar.
Lakhan Singh ...	Deacon '94	Shahjahanpur East.
Mathura Pershad ...	,,	Shahjahanpur.
Kundan Lal ...	,,	Bareilly.
Parbhu Dayal ...	,, '95	Shahjahanpur East.
Daniel Sigler ...	,,	Pawayan.
H. Wallesky ...	,, '97	Shahjahanpur West.
Prem Singh ...	Local Preacher	Shahjahanpur East.
Mohan Singh ..	,,	Faridpur.
J. Tompkinson .	,,	Bareilly.
Gulab Singh ..	,,	Shahjahanpur East.
Moti Lal ...	,,	,, West.
Kallu Porter ...	,,	Tilhar.
Lalji Mal .	,,	Khudagunj, Miranpur Katra.
Sewa Ram ..	,,	Allahgunj, Jalalabad Circuit.
Misri Charan ...	,,	Bareilly.
Jai Singh ...	,,	Fatehgunj East, Khera Bajhera.
S. C. Chatterji ...	,,	Shahjahanpur West.
Wazir Khan ...	,,	Badaon.
T. Joseph ...	,,	Panahpur.
Sobran Singh ...	,,	Dataganj,
D. Claudius ...	,,	Aonla.
Kehri Singh ...	,,	Bilsi.
Hulasi I ...	,,	Aonla.
Khurram Singh ...	,,	Binawar.
Baldeo Dass ...	,,	Usait, Kakrala.
Mangal Singh ..	,,	Islamnagar, Bilsi.
Bahal Singh ...	,,	Bilsi
Baisakhi Lal ..	,,	,,
G Luke ..	,,	Bareilly.
S. Jacob ..	,,	Shahjahanpur East.
Rahu Singh ...	,,	Islamgunj, Jallabad.
Mahbub Masih ...	,,	Jalalabad,
Bhoj Ram ...	,,	Bareilly.
Ata Ullah ...	,,	Binawar.
Bhup Singh ...	,,	Kamarlainpur.
J. Robert ..	,,	Ujhani.
Ram Dayal ...	,,	Bilhar.
Joel M. Lal ...	,,	Shahjahanpur East.
Dal Chand ..	,,	Budaon.
Edward Jacob ...	,,	Shahjahanpur West.
GARHWAL DISTRICT.		
Edward Thomson ...	Elder.	Srinagar.
Sundar Mani ...	Deacon '96	Pauri Circuit.
Kwankin ...	,,	Kainur Circuit.
John Williams ...	Local Preacher	Superannuate.
Bhajni ...	,,	Lansdowne Circuit.
Andrias ...	,,	Kainur Circuit.
Ghungar Mani ..	,,	Pauri Circuit.

NAME.	STANDING.	APPOINTMENT.
Sangram Mani ...	Local Preacher	Pauri Circuit.
Charles Khiyali ...	,,	,,
Lama Willson ...	,,	Ramni Circuit.
Sangram Masih ...	,,	,, ,,
Mohan Lal ...	,,	Lansdowne Circuit.
Dhan Singh ...	,,	Kainur Circuit.
Tewari ...	,,	Pauri.
GONDA DISTRICT.		
Francis Peter ...	Deacon.	Bahraich.
Lewis J. McGee ..	,, '93	Nanpara.
Chatur Singh ...	,, 95	Utraula.
D. H. Pitamber ...	Local Preacher.	Nawabganj.
Prem Das ...	,,	Rupaidiha.
Kanhai Lal ...	,,	Birpur.
Daniel C. Richard ...	,,	Khurgupur.
Budha Singh ...	,,	Elenpur.
Lal Karan .	,,	Gonda.
Natha Masih ...	,,	Pachperwa.
J. J. Todd ...	,,	Ikona.
M. McKaig ...	,,	Gonda.
Bhupal Singh ..	,,	Piyagpur.
Khandare Singh ...	,,	Pirpur.
Chana Singh ...	,,	Bulrampur.
B. S. Benjamin ...	,,	Paraspur.
Moni Chatterji ...	,,	Kauri.
KAMOUN DISTRICT.		
John W. Todd ...	Elder.	Naini Tal.
John Barker ...	Deacon '90	,, ,,
Gauri Datt ...	,, '93	Dwarahat.
Pancham Singh ...	,, '97	Naini Tal.
Walter Pamuchai ...	Local Preacher.	Dwarahat.
Samuel B. Singh ...	,,	Naini Tal.
Jai Datt ...	,,	,, ,,
Khulia Wilkinson ...	,,	Pithoragarh.
Chhidda Singh ...	,,	Naini Tal.
F. W. Gawan ..	,,	,, ,,
John Abraham ...	,,	Dwarahat.
Bijai Singh ...	,,	,,
A. Miller ...	,,	Pithoragarh.
D. S. Hukill ...	,,	,,
Yuhanna I. ...	,,	,,
MORADABAD DISTICT.		
B. McGregor ...	Elder.	Najibabad.
Peter Merrill ...	,,	Sherkot, Bijnour,
Bala Dass ...	,, '93	Moradabad.
Gulab Singh ...	,, '95	Nurpur, Bijnour.
Mohan Singh ...	,, '94	Thakurdwara, Moradabad.
Jhabbu Lal ..	,, '95	Seohara, Bijnour.
John Pusa ...	Deacon '93	Bairampur, Moradabad.
Bansi Dhar ...	,, '93	Kiratpur, Bijnour.
Kalyan Singh ...	,, '94	Kotqadar, Bijnour.
Dalla Singh ...	,, '93	Moradabad.

NAMES.	STANDING.	APPOINTMENT.
J. Jacob ...	Deacon '96	Moradabad.
B. S. Budden ...	,, '96	Kanth, Moradabad.
Nadir Shah ..	,, '96	Nahtaur, Bijnour.
B. Robert ...	,, '96	Bijnour.
Lazur Shah ...	,, '97	Kandarki, Moradabad.
M. S. Baily ..	,, '97	Bijnour.
M. C. Plumer ...	Local Preacher.	Moradabad.
C. S. Hunter ...	,,	,,
Nanhu Mal ...	,,	Kondarki, Moradabad.
Baldeo Pershad ...	,,	Moradabad.
Iliyas Singh ...	,,	Nurpur, Bijnour.
Jumman Singh ...	,,	Tajpur ,,
Buddha Singh ...	,,	Bijnour.
Chhidda Singh ...	,,	Nagina.
Parbhu Dass ..	,,	Moradabad.
Patras ...	,,	Bilari, Moradabad.
Sadhu Singh ...	,,	Dhampur, Bijnour.
S. Hastings ...	,,	Moradabad.
B. Cutler ...	,,	Nurpur, Bijnour.
Buddha Singh ..	,,	,, ,,
Bahal Singh ...	,,	Tajpur, Bijnour.
Thomas Jacob ...	,,	Moradabad.
Chirag Masih ...	,,	Chandausi.
Hiram Barrow ...	,,	Nagal, Bijnour.
M. Jhonson. ...	,,	Nagina.
PILIBHIT DISTRICT.		
Kallu Singh ..	Elder.	Mirganj.
Ase Ram ...	,,	Rampur.
Moti Lal ...	,,	Puranpur.
Girdhari Lal ...	,,	Nawabganj.
Jhabbu Lal ...	Deacon	Bisalpur.
Ghasi Ram ...	,,	,,
James Brisco ...	Local Preacher.	Pilibhit.
Barnabas ...	,,	Rampur.
G. W. Howard ...	,,	Fatehganj West.
Bahadur Shah ...	,,	,,
Dhani Ram Rodgers...	,,	,,
A. Lincoln ...	,,	,,
Kaliyan Singh ...	,,	Shahi.
Lachhman ...	,,	,,
Kallu Das ...	,,	Sirauli.
Baljeet ...	,,	,,
Baldeo Das ...	,,	,,
Chatar Singh ...	,,	,,
Ram Bukhsh ...	,,	Fatehganj.
Karhe Mal. ...	,,	Bisalpur.
Harsahae ...	,,	Baheri.
Mani Ram ...	,,	,,
Khiyali Ram ...	,,	Shahi.
Kundan ...	,,	Nawabganj.
Jhau Lal ...	,,	Milak.

NAME.	STANDING.	APPOINTMENT.
SAMBHAL DISTRICT.		
Maula Dad Khan ...	Elder '90	Bahjoi.
Gyan Masih ...	,,	Rajpura.
Manphul Singh ..	Deacon '91	Rasulpur.
Bhola Singh ..	,, '93	Sharifpur.
Prabhu Das ...	,, '95	Shahpur.
Sadal Singh ...	,, '96	Babukhera.
Chunni Singh ...	,,	,,
Lachhman Singh ...	Local Pracher	Khata, Narainiya.
Samuel Barnard ...	,,	Bhogpur, Basta.
F. Jefferson ...	,,	Nagli, Hasanpur.
M. S. Cutting ...	,,	Sambhal District Inspector.
Sukkha Singh ...	,,	Chandpur, Basta.
John Little ...	,,	Amroha.
B. Milton ...	,,	Sambhal.
Fazl Masih ..	,,	Hayatnagar, Rasulpur.
Samuel Smith ...	,,	Hatim Sarai, Sambhal.
Ishri Dayal ...	,,	,,
SITAPUR DISTRICT.		
J. Dysell ...	Deacon '93	Baraganw.
Sadal Masih ...	,, '93	Laharpur.
John Higgaubotham	,, '97	Sitapur.
Jia Lal ...	,, '97	Dhaurara.
Jawahir Lal ...	,, '97	Sitapur.
Ajudhia Parshad ...	Local Pracher	Urdauli.
George Mayall ...	,,	Khairabad.
William Strete ..	,,	Sitapur.
K. Silas ...	,,	,,
Ram Sukh ...	,,	Paintepur.
H. W. Gilbert ...	,,	,,
J. Nelson ...	,,	Sitapur.
J. Todd ...	,,	Mohamdi.
W. Gansalvis ...	,,	Biswan.
OUDH DISTRICT.		
Phillp Andrew ...	Deacon '90	Lucknow.
Yaqub Ali ...	,, '93	,,
Jukkhan Lall ...	,, '93	Rae Bareilly.
William, A. Comfort ...	,, '93	Lucknow.
Henry C. Sigler ...	,, '93	Bara Banki.
Mangal Singh ...	,, '94	,,
Chhote Lal II. ..	,,	Unao.
Abdul Wahid ...	,, '92	Hardoi.
Kesri Singh ...	,, '92	Bara Banki.
Chhote Lal Samul ..	,, '97	Hardoi.
Wazir Singh ...	L. P. Course Com.	,,
Yaqub Singh ...	,,	Lucknow.
Prem Masih ...	,,	Shahabad.
Baldeo Prashad ...	,,	Hardoi.
Daniel Richard ...	,,	Lucknow.
David, S. Paul ...		Unao.
John, W. Norton ...	,,	Rae Bareilly.
Tilok Singh ...	,,	Bara Banki.
Charu Chander Chatterji	,,	,,

NAME.	STANDING.	APPOINTMENT.
John D. Flint ...	L. P. Course com.	Barbnki.
Masih Charan John ...	,,	Lucknow.
Shib Lal ...	L. P. IV, Year,	Shahabad.
Gurdiyal Singh ...	,,	Hardoi.
Harun Andrew ...	,,	,,
Boaz ...	,,	Bra Banki.
Sunder Lal ...	,,	Unao.
Bihari Lal ...	,,	,,
Misri Lal II. ...	,,	Bara Banki.
Misri Lal I. ...	L. P. III. Year.	Hardoi.
Din Dayal ...	,,	Lucknow.
Mohan Nathan ...	,,	Bara Banki.
Kesho Lal ...	,,	Hardoi.
Nand Ram ...	,,	,,
Benjamin Cornelius ...	,,	Bara Banki.
Frank, M. Lawrie ...	,,	Hardoi
Ram Gopal ...	,,	Shahabad.
Nathaniel Hamilton ...	L. P. II, Year.	Lucknow,
Henry D. Jacob ...	,,	Rae Bareilly.
Samuel Jacob ...	L. P. I, Year.	Lucknow.
Mohan Dass ...	,,	Unao.
Sharf-ul-Din ..	,,	Rae Bareilly.
J. J. Steadman ...	,,	Hardoi.
B. H. Mckaig ...	,,	Lucknow.
W. Crawshaw ...	,,	,,

PRESIDING ELDERS' REPORTS

BAREILLY DISTRICT.

REV. E. W. PARKER, Presiding Elder.

This district includes the Government districts of Shahjahanpore, Budaon and one-half of Bareilly, and contains a population of over two millions of people. Our converts are mostly from among the "depressed classes," though we have in the vicinity of Shahjahanpore an encouraging work among the Thakurs. This work was broken up and the converts mostly drawn away through inducement offered by the Salvation Army employes; but as it has lately withdrawn its aid the people are returning, and we believe that this work will again give encouraging results. The work done in Ramapur, near Shahjahanpore, under the name of the Salvation Army, was unworthy of Christians, to say the very least.

In taking up the work in this our old field again, a special effort has been made to ascertain just what has already been gathered in, and what is the condition of the converts. Hence every village was visited early in the year by the preachers-in-charge, and the name of every convert, man, woman and child residing in that village, was written down, arranged under three heads, members, probationers and children. We ascertained how many had been taught to sing and pray, and how many had been neglected and had not been so taught. Many of the people were not found all that Christians ought to be; but they were just as intelligent, and their daily lives in every place just as fully in accord with the teachings of Christ as they had been, or had not been, taught. We were convinced that the great need in building up this community was faithful, persistent, loving, teaching, so that our people could intelligently receive Christ and daily hold communion with Him in prayer. Hence the field of every preacher-in-charge was laid out into sub-circuits, and the name of each village and of each Christian in that village written separately in a small register, and given to the preacher-in-charge of the sub-circuit; so that he would know just where every Christian lived, and what relation that person bore to the Church, as member or proba-

tioner. Then, as far as practical, a "Hadi" (class-leader) was appointed for each village, the best man in the village being selected for this position. A plan of work was then arranged, giving a particular day for visiting every village, and on the blank pages of the register for that village, the preacher-in-charge was to enter the date of every visit, and the number of people who were taught, and to present this book at each Quarterly Conference. Special attention was given to teaching the leaders, so that each could hold prayers in his own village and teach his people to pray. The next special effort was to teach Christian people to sing bhajans, and to teach the probationers, so that they might be received into full membership. This plan has been followed up all through the year, and we believe that much progress has been made. The plan is in no way new, but a re-organization, so that the preachers-in-charge and presiding elder also, could know about every man, woman and child, was needed, and this systematic plan is working good results.

We believe that we can make more and more use of these class leaders. No man is appointed leader who is in mission employ in any way, so that no one of the leaders in the district can receive any remuneration whatever from the mission or from the church. Our experience thus far shows us that the plan can only be made to succeed by constant watching and persistent working, and the leaders must be faithfully taught, not only to receive Christ and to sing and pray themselves, but to lead others and to hold little meetings with their people. They will have to be urged and encouraged over and over to attend the Quarterly Conferences; to aid in collecting the fund for the pastors; to keep their people from old customs; and to stand by us in everything.

In our first round of quarterly meetings, we gave two or three full days to each place, and large numbers of people came out in every circuit and many were greatly blessed. In these meetings we not only tried to lead the workers and the people into closer relations with Christ, but tried to show the workers how to teach the people and to lead them to Christ. Our workers' meeting in April was also a means of helping many. The important phases of our work and of our difficulties were thoroughly canvassed, and all were made stronger by thus praying and counseling together for a week. In our last quarterly meetings all these methods of work were pushed forward in every circuit, and meetings for deepening spiritual life were held. Every report of every worker was definite concerning every circuit and every village. Many of the leaders and other Christians were present and gave their reports of the condition of the Christians in their villages.

Of our twenty circuits in the district, seventeen are village circuits and they are alike, hence do not require separate reports. The formulated statistics given on the next page however, will show what is being done in each of these circuits.

Name.	No. of Sub-Circuits.	Villages worked.	Villages in which Christians live.	Baptism this year.	Under instruction for baptism.	Full members.	Probationers.	Christian children.	Whole No. Christians.	No. of Hadis or Leaders.	No. of Day Schools.	Christian pupils.	Non-Christians.
Aonla ...	8	102	88	159	122	340	292	472	1114	30	10	131	8
Bareilly ...	2	42	42	62	100	598	235	307	1140	20	24	184	233
Bhamora ...	4	80	77	20	50	66	200	148	414	24	4	10	20
Bilsi ...	12	116	98	43	49	119	792	491	1403	43	8	104	21
Bisauli ...	11	110	110	396	637	527	499	519	1545	105	6	105	6
Binawar ...	3	62	62	43	40	186	83	243	612	33	3	40	...
Budaon ...	3	46	45	45	60	184	360	328	872	32	16	255	253
Dataganj ...	5	92	82	42	24	120	536	119	775	30	4	52	...
Faridpur ...	7	65	65	60	75	223	64	63	450	65	3	31	12
Jalalabad ...	5	79	61	69	35	77	201	109	387	13	3	59	...
Kakrala ...	6	90	68	63	200	258	205	260	723	30	3	117	25
Khera Bajhera ...	5	30	23	18	20	35	89	96	230	6	3	14	24
Miranpur Kathra,	5	62	42	64	40	116	145	111	372	42	4	49	3
Panahpur ...	1	44	4	33	15	113	79	85	277	7	3	54	12
Pawayan ...	6	94	94	53	57	184	125	146	445	45	3	22	42
Sadar Bazar ...	8	54	44	32	125	138	71	115	324	35	4	33	60
Shahjahanpur E.	2	30	15	45	50	135	140	80	355	10	8	159	301
Shahjahanpur W.	6	80	61	52	...	75	190	233	502	8	2	150	25
Tilhar ...	8	68	67	29	40	201	111	119	431	67	5	49	15
Ujhaini ...	5	82	74	60	185	91	435	291	809	37	8	68	13
TOTAL ...	112	1428	1222	1088	1924	3786	5652	4335	13773	682	124	2026	1073

The three circuits at the centres of the three zillas require separate mention. In *Bareilly* the *Theological School* is again under the charge of Dr. T. J. Scott and the school has had a very successful year. It has sent out the largest class that has ever passed the curriculum. Twenty students completed the regular course of study,

Three failed and were granted a certificate showing that they have studied in the Institution. These 23 students have been distributed to five conferences as follows :—

North India Conference 10; North-West India Conference 8; Bengal-Burmah Conference 2; Bombay Conference 1; South India Conference 2. Thirty-one women also, trained in the Woman's Department, received certificates of study.

Substantial additions have been made to the endowment during the year. Two bequests of Rs. 1,000 and 580 have been made, and handsome sums for current expenses came in. A plot of ground of three acres has been purchased and put in order for a play and recreation ground.

A quarter century having passed since the founding of the Seminary, this fact was celebrated with special interest. A large number of alumni were present; the buildings were illuminated; and there was a torch-light procession of the alumni, followed by fireworks and a sweetmeat banquet. The Seminary was opened in April, 1872, with a class of 16. Since then 260 preachers have passed out with our diploma for three years of study, and 83 have taken a partial course, making 343 Sixty-one teachers went out with certificates from the Normal Department, closed for want of funds since 1892. About 300 women have been trained in the Woman's Department and have gone out with certificates. This makes in all 704 trained agents who have passed into the work from this institution.

The endowment of the Seminary amounts to about $50,000. Funds are still urgently needed for some additional buildings and for the endowment of teachers' chairs. The generosity of some liberal givers should soon put the Institution in a position to do a still greater work during the coming quarter of a century.

The Girls' Orphanage at Bareilly under Miss English has been re-inforced in one staff of workers by the arrival of Miss Elliot from America. The school now contains about 350 girls. One hundred and eighty famine girls were taken in during the year; and although about one-sixth of them died, the rest are at present doing very nicely indeed. The school teaches up to the Middle Department and has two Americans for assistants, with twelve teachers in the lower classes on its staff.

The medical work under Miss Dart is training a class of nurses or hospital assistants, and is doing its usual efficient work in the hospital and dispensary. One hundred and fifty persons have been received into the hospital. 11,401 persons, making 19,682 visits, have been treated in the dispensary, 388 persons, making 595 visits, have been treated in the zananas. The fees received amount to Rs. 1016. Assistants are employed specially for religious instruction in connection with this work.

Miss Wilson, who has charge of the *zanana work* and girls' day schools, has also given most efficient aid in visiting and teaching the Christian women and children in the mohallas of the city and in the villages of the Bareilly circuit.

There is a *Middle Anglo-Vernacular school* in each of the cities of Shahjahanpore, Bareilly and Budaon. These are doing excellent service and are paying well for all the money expended on them. The girls' boarding schools at Shahjahanpore and Budaon are both full, and are keeping up their former reputation for good work.

The Boys' Orphanage at Shahjahanpore has also received quite a large number of famine orphans, and contains at present about two hundred boys. The Industrial Department includes carpenting, blacksmithing, manufacture of wire spring matresses, shoemaking, ropemaking, tilemaking, gardening, farming and conducting a dairy, selling milk and making butter and cheese. An earnest effort is being made to enable the institution to do all it possibly can do towards its own support.

The primary schools of the district have not been as successful this year as it was hoped they would be, or as we trust they will be in the year to come. The famine pressed every boy and girl to make some effort towards securing food to eat, and hence the primary village schools have suffered. Still the close of the year shows an increase in the children in the schools, and our boarding houses are full to overflowing with children that have been gathered in.

The plan for increasing the collections for the *support of the pastors*, has also been greatly hindered by the famine, as multitudes of our people have not had sufficient food to eat during the year. Yet the collections were probably as large as during any previous year. We expect that during the coming year at least 20 pastors will be fully supported by the people.

This brief report gives very little idea of the earnest work that is being done by the twenty pastors, and one hundred and twelve sub-pastors within the twelve hundred and twenty-two villages in which Christians live in this district. Nor can any one, who has not had any experience in the work, understand how much constant persistent work is required in order to lead the nearly 14,000 Christians in the district into a real Christian experience, so as to enable them to walk worthy of the name of Christ. Working with the Holy Spirit, however, we expect to accomplish this end. Perhaps the most encouraging feature of the work is the growth, mentally and spiritually, of the Hindustani preachers and teachers; and as they grow their earnestness and faithfulness in teaching their people increase also.

GARHWAL DISTRICT.

REV. JOSEPH H. GILL, Presiding Elder.

There are important places in all compaigns which, once secured, bring dismay to an enemy and the promise of speedy victory. Garhwal is such an important field.

In a hot country in the tropics, like India, it was inevitable that water be held in high esteem, and that large rivers, like the Ganges and the Jamna, should be greatly prized. Among idolaters, like those of India, who had long lost the knowledge of the true God, it was not difficult to deify these great rivers. And they were deified. Garhwal contains the sources of the Ganges and Jamna. Guided by their banks, pious men, ages ago, climbed to high hills and established shrines, which ultimately became very famous, as they are to this day.

The Buddhists sought a missionary field as well as a place for retirement and meditation, and they came to Garhwal three centuries before Christ. We have the very names of these missionaries. One was Kassapo (Kasyapa) and the other was Majjhima (Madhyama). When the Sanche tope was opened by Major Cunningham, in 1851, a small steatite casket was discovered, and on the outside of the lid was the inscription "Relics of the Emancipated Kasyapa Gotra, Missionary to the whole Hemawanta" This casket, it is stated, could not have been deposited later than 220 B. C.

Sankarachariya, a great leader among Brahmins, came to Garhwal during the eighth century of the Christian era, and erected many temples which are still standing. This was the period of the revival of Brahminism. He came from Southern India, and he ousted the Buddhists from the shrines and put them under the care of priests from South India. The successors of these men still hold the ground and carry on the priestly offices. The son of one of these priests attended our mission school last year. But the traces of Buddhism are there still; for contrary to Brahmin ritual all castes eat together at these shrines; and the high priest's remains are buried and his tomb preserved.

Near Kidar is the once famous Bairat Thamp, a rock whence infatuated devotees formerly threw themselves over a deep precipice. The suicide was promised heaven. We Christians come not to preach death but life—eternal life here begun but continued in heaven.

The resident population of Garhwal, with the Rajah's territory thrown in, hardly exceeds three quarters of a million, yet the stream of pilgrims from the whole of India never ceases. Our work, however, is chiefly with the native Garhwalees. Not reckoning the foreign missionaries and assistant missionaries, we have at this time twenty-eight men (that is, three conference ministers, twelve local preachers, and thirteen exhorters; all married men) who occupy 23 different stations or preaching centers. These men are preachers of the Gospel

(some are teachers) and pastors of the 800 native Christians of the district. It requires a journey of 31 marches to complete a tour of the out-stations. One month of time is needed to stay a single night at a place, and to stay a few days in each place requires three months' time. Steep mountains have to be climbed and rivers crossed.

We can trace, geographically, the encroachment of caste Hindus, and we find them located near the principal highways. Farther back and in remote places, we find the Kassiyas and the Doms, neither of whom are entitled to wear the sacred thread. All castes knot the hair on the crown of the head ; and this being a custom of Hinduism, we cut off this knot at baptism. Yet year by year we have trouble with new converts who, under a little pressure from their neighbours, again assume this idolatrous sign. Polygamy and child-marriage, as well as the custom of purchasing the bride for money, still continues, and scarcely a year passes that we have not trouble with new converts in an effort to break down these customs ; but we are making decided progress."

A complete list of baptisms, since the Mission was opened, (thirty years ago), reaches to 1,300, one-third of these are either dead or removed to other districts. Garhwal has indeed given a number of workers to Mission stations elsewhere, and the inhabitants have with difficulty found openings at home for their children, hence many migrate to larger hill stations, where they find service.

We are only beginning to recover from the effects of a scarcity of food which, with but slight intermission, continued for several years past. Several times it amounted to famine. At two places, namely near Hardwar and near Kidarnath, the plague broke out during the year, but happily it was checked before it had time to spread. It is a fact, however, that in Garhwal the plague is at times endemic. Poverty, long stored and rotting grain with filthy village surroundings, furnish the conditions needed for this disease. Its local name with us is Mahamarre, or the great death.

We live among a superstitious people. Some short time ago a theft occurred in Pauri. A wandering devotee said he could trace the thief. He put a gourd on a stick and said the crowd must follow it. Two hundred persons of the village followed that gourd, thinking the dead thing could track the thief. Of course some one helped the gourd to move. They followed it a mile to my house, when I went out and alone dispersed the mob and broke the spell. The people dispersed disappointed.

Garhwal is one of the headquarters of idolatry. Every foot of its soil is believed to be as sacred as Benares. But God rules in heaven, and earth knows his laws ; therefore wrong and error cannot permanently flourish. Where they do flourish, darkness prevails. Now light has come. Truth is spreading and its progress can no more be arrested than can the Mississippi in its flow. During the past year one of our preachers visited a remote village and came

across a Hindu reading the Bible attentively. The temples are endowed. Some have large incomes. The unregenerate hearts of unholy men constantly dispute over the spoils. It seems impossible to find a man who can handle the money honestly. Pilgrims who visit the shrines, hoping for spiritual help, come away disappointed. It is true of every idolatrous shrine in India that there is no help toward a knowledge of God; no relief for a heart burdened with sin. A counterfeit of salvation is sold for gold only. The real thing is not there. Multitudes weary their limbs, bathe their bodies, paint their faces, but the heart is uncircumcised and unchanged. The pilgrims carry back the news to their homes. A prophecy is out that the sacred power of the Ganges is soon to depart. It is departed. The Indian world will soon learn the truth. The terms of salvation at idolatrous shrines are on strict business principles. No pay, no salvation. The Christian Bible clearly points out the destiny of all supporters of idolatry and of all the nations that forget God.

We have had 52 baptisms during the year. Many of our people are growing in a knowledge of God.

We have done more in our efforts for self-support than during the previous year. We have had a practical illustration of it, too, where in a needy place the sum allotted to erect a preacher's house was spent collecting the material. In the dilemma we called for volunteers, and some 15 Christian boys, with several teachers and preachers, walked 23 miles to the spot and spent the Sabbath. On a Monday morning they obtained a few stonemasons, and after prayer to God for help began the work. On the following Saturday evening one room was finished and roofed and next day Sabbath services were conducted in it. The Friday succeeding, a second room was finished and roofed and they all rejoiced and came home happy. Not counting the food of those Christian boys and men (whose eating cost no more than it would have done at home) the entire cost was Rs. 39.

From the first our converts have been among a class that owned no land and were only tenants. Our people now have an ambition to own their land, and some do. One brother has fallen heir to a large estate, and it promises to be a field for a good central mission circuit. Give us a little time and with God's blessing our people will show results of thrift and work.

Much progress has been made in the past year on building. The Ladies' Home of the Woman's Foreign Missionary Society has been built; other buildings for the orphanage and boarding school are nearing completion. A missionary's residence has been erected at Godolli. It is roofed in, but not finished as yet. Two preachers' houses have been erected, and stones for two more are partly collected on different circuits. All this is in the line of permanent occupation of the territory and is a necessary preliminary to the spread of the work.

Godolli Circuit.—Dr. and Mrs. Ashe, missionaries ; two local preachers.

Dr. W. W. Ashe writes :—We have had a fairly good year at Godolli. The Lord has been very gracious to us. Out of our family of fifty-two only one death has occurred. That was a case of accidental poisoning. While we have felt the pressure of the famine considerably, we have been spared the care, anxiety and toil that many of our less fortunate brethren have had to contend with. The plague was stayed almost at our door. We are now rejoicing over a plentiful harvest. For all these blessings we lift our hearts in gratitude and praise to our Heavenly Father.

We have made a beginning on the farm work. The dwelling-house of the missionary-in-charge is nearing completion. We had the misfortune to lose a lot of tea that our Christian boys had made, by the collapse of the oldtea factory. The young orchard is growing nicely. We have a good variety of trees ; oranges, apples, pears, peaches, apricots, etc. All of which thrive in this climate. Through the kindness of a friend we have secured a small printing out-fit ; some of the boys are learning to print. We have distributed a few leaflets and verses printed in Garhwali. We are making a kind of small native bed or cot which we purpose putting on the market

The medical work is greatly hindered for want of a hospital and equipment.

Kainur Circuit. Rev. Kwankin, local deacon, Mrs. Margaret Kwankin, minister's wife, two local preachers, three exhorters, two teachers. Brother Kwankin has done some work during the year. Pressure of scarcity of food was severely felt on his territory. A few baptisms have taken place.

Lansdowne Circuit. Rev. F. W. Greenwold, native elder, Mrs. Chauthai Greenwold, minister's wife, two local preachers, two exhorters, two teachers, with their wives.

The work in the circuit has been considerably affected by the famine. Many of the inquirers of last year in Lansdowne were baptised this year. The good school we had here has been interrupted by the coming of a Hindu English-speaking babu who managed to get the Hindu pupils to leave our school to join his. This man having been a station master on the railway, it is believed he will not stay long, and that his making a school at all is only a matter of temporary convenience to himself. Christian services are regularly maintained and a fair congregation attends, including the Christian young men in the regiment.

When starting for the war, several of the soldiers asked Bro. Greenwold to come to their quarters and pray for them, and he did so. Colonel B. C. Graves, who now closes his military career by the age limit, has kindly remembered the Mission each year, and this year also, by sending a subscription which has been duly recorded and spent as he desired.

Pauri Circuit. Rev. J. H. Gill and Mrs. Gill, missionaries; Miss Kyle, W. F. M. S. missionary; Rev. D. A. Chowfin, native minister, Mrs. Chowfin, minister's wife; two W. F. M. S. assistants, eight Bible readers, eleven teachers, ten local praechers and exhorters.

Rev. D. A. Chowfin, writes:—This circuit is divided into several sub-circuits, which are in charge of worthy brethren who hold religious meetings and visit Christian and non-Christian people in their respective stations. Special attention has been paid to the teaching and the building up in character of the Christians. On the whole, the work has been prosperous this year. The church here is growing in grace. Several baptisms during the year have taken place. More than 300 children study the word of God in our Sunday schools.

The Girls' Boarding school and the Boys' Day school are doing real good work. The latter passed five boys in the English Middle examination last year. Special attention is paid to scripture study. Epworth League goes on, and is doing very good work, and it is hoped that it may prove a means of drawing many souls to our Lord Jesus Christ.

The Mission dispensary here has also proved a great help.

There is an immense field before us to work in for the Master. May God bless this field and send more workers.

Ramni Circuit. Rev. Sabine Mansell, native minister, Mrs. Bella Keer Mansell, minister's wife, two local preachers and two Bible-readers, and one teacher.

This circuit has at present two appointments where work is carried on, that is, in Ramni village and at Nandpryag. Two other appointments, named Baindli Chandpore and Pokhri Nagpore, are left to be supplied. This circuit includes the northern part of Garhwal. The region is generally high and very healthy. It contains lovely valleys with inhabited hill sides. Many of the people are Khasiyas and Doms, with also high caste Hindus. Some children from this territory attend the Central Mission school at Pauri. There is one small school containing twenty boys, of whom eight can read. I faithfully itinerated in my territory, and have been away from my head quarters almost 60 days. My helpers, Lama and Andrieyas have also visited many villages. The work here is entirely new. The people having never heard of Christ before, of course but few baptisms can be reported. But there is no doubt that a great deal of good seed has been sown in the past year. Thousands of Christian tracts were distributed on the pilgrim route. An average of thirty persons have been relieved by medicines every month, while Brother and Sister Mansell were at Ramni. Many friendships have been made among the villages. Four Sunday schools are maintained, with a total attendance of about 75 pupils. No house has yet been built at Ramni. The preacher in charge, with his family and helpers occupy a temporary

hut. We have made a strong appeal and hope to have a house surely this coming year.

Srinagar Circuit. Rev. Edward Thomson, native minister and native doctor, Mrs. Gonda Thomson, minister's wife, two exhorters two Bible readers and one teacher.

For want of a house, I have lived at Pauri, and visited my circuit regularly, which is a few miles distant. I made an itinerating tour in Tehri territory which was very profitable. I preached and distributed tracts as I went along. Some Christians live in the new bazaar among whom religious service is maintained. Brother Puran also keeps up his visit to the leather-makers and shoe-makers. We expect fruit among these people. Three Christian families live at Uphalda. We have a day school with twelve pupils. Being on the pilgrim routess everal books were sold during the year, and conversation held with pilgrims. Some signs appeared among the people of a desire for the truth. We pray that the banner of Christ may be unfurled in Tehri.

Bro Thomson, on account of his medical knowledge, is greatly needed at head-quarters and has done some good work in that line, as well as giving every assistance in preaching and conducting the various religious meetings.

GONDA DISTRICT.

Rev. Wm. Peters, Presiding Elder.

Although the last two years were such that their heart-rending trials cannot be amply described here, for universal famine prevailed, and the most stout-hearted dispaired and lost heart, yet the Lord did not forget us. Most of the population passed such awful times that we earnestly beseech the Lord to spare us the sight of such days again. I thank God from the bottom of my heart that at a time when many were dying of hunger everywhere around us, He graciously provided the Christians with food, so that none actually died of hunger, though all could not obtain their two usual meals. Those who cultivated and the day labourers, in this confusion left their hamlets and shifted towards Nepaul, because grain was somewhat cheaper there, and they could better support themselves by ordinary labour, etc. It is hoped that in better times and with the return of good seasons they will all come back to their homes. Our poor brethren are deeply thankful to their American benefactors who in sympathy sent their grain and gold, and saved many from the jaws of death, and they can never forget the obligation as long as they live. May the Lord reward our benefactors.

During this period we had to look after and to support the people in every possible way. Difficulties arose on every side ; and on account of the reductions in our appropriations, some portions of

the work had to be closed; but the Lord blest His work, and quite a large number of people accepted Christ in the two zilas which constitute our district. This district is very extensive, and it is impossible for so few workers to be able to cover the whole area. It appears desirable to prepare workers out of the newly-baptised men; but first of all there is an urgent need of teachers to prepare these workers. I believe that God will Himself make some arrangement for His work. I give an example: Kaisarganj is a circuit with 170 Christians, and its villages are generally 14 or 16 miles apart, while it has only four workers. How is it possible for them to give instructions to such a number and at such distances. Similarly with other circuits. Everywhere the work is spreading, but the workers are few. God will not forget His people nor will He forsake them.

I have divided this district into seven circuits, and in all of them the brethren have worked with their heart and soul. There is no station which has not produced some fruit and gathered souls into the fold of Christ. From every class of people men have accepted Christ.

Our two boarding schools also showed an improvement. The Lord blesses His people in every way, and their number constantly increases. He shows us wonders which we never hoped for. This year I went several times to the villages where Christians are living, and thus I saw all the villages, accompanied by my fellow-workers, and found their spiritual condition very good, and temporal condition fairly good under the circumstances.

In this district there are several places where it is extremely difficult for the preachers to reside, as the climate is sickly and disagreeable, but they are glad to bear their trials patiently for the glory of Christ.

The Gospel has been preached to the borders of Nepaul, and now its light is beginning to shine in every corner of the country. It is hoped that the day will soon arrive when Christ's banner will be firmly established in all these places. Every preacher-in-charge has sent in his interesting report, but for want of space these cannot be included in this, though some give thrilling accounts of the year's work. In every station some new work has been started.

All the schools show an improvement in their spiritual as well as secular teaching, and I am happy to report that nearly all of them are now receiving Government aid, and the departmental authorities are quite satisfied with them. A number of new schools can be started by a very little help from the Mission, as Government has, under its new scheme, decided to increase its allotments for educational grants in these parts.

I hope, with the help of God, there will be greater success in the future.

KUMAUN DISTRICT.

Rev. S. Knowles, Presiding Elder.

Thirty-nine years ago, on the 25th of last August, a company of missionaries met in a room in Garden House at Naini Tal. This company was composed of Rev. W. and Mrs. Butler, Rev. J. L. and Mrs. Humphrey, Rev. R. and Mrs. Pierce, from America; Mr. and Mrs. Parsons and Mr. and Mrs. Knowles, from England, with Brother Joel Janvier and Brother Samuel and his wife, our first native helpers in this country. Like the historical gathering of the twelve "with the women and Mary the mother of Jesus, and with his brethren," which took place in an upper room at Jerusalem twenty centuries ago, the earnest prayer of this assembly was for the "demonstration of the Spirit." Its language was: "O Lord, send forth thy light and thy truth; let thy work appear unto thy servants." How this ancient prayer has again been answered, let the enthusiastic musters of our many district congregations, and the statistics of our five annual conferences partially tell! As that small convention, and another enlarged by the addition of eleven more missionaries that met in Hussainabad, Lucknow, a year afterwards, understood God's work, felt its importance, realized its grand utility and adaptation, and obeyed, as far as they could, its imperative demands, so this may be said now in a much greater degree with regard to our present conferences. Never in the history of Christ's church did God's just and holy work command more the esteem and love and intelligent zeal of his missionary servants, both native and European, than at this end of the nineteenth century. And looking at our Mission in India alone, if from so small a beginning God has made his work appear in so wonderful a way in 39 years, what may we not prayerfully and hopefully expect God to show his labourers in this vast empire-field in another fifty years?

Like the pure stream that pulsates unseen through the granite arteries of the everlasting snow-clad Himalayas, and then breaks out from under the glaciers into the light, and thunders down through the Hardwar sacred gorges to form the mighty goddess twin rivers that give life and freshness and beauty and plenty to India's richest plains, so unknown by the world, this first and happy colligation of a few believers in Naini Tal, who had no better place of worship than a cleaned-out sheephouse, owning not an inch of land, nor possessing a rupee's worth of property in this country, was the fountain, made true and pure by the mystic touch of Christ, from which the streams of divine blessings flowed to reach the hearts and homes of tens of thousands in this teeming land of the Vedas and Puranas and Quran; helping to swell the great family of God in heaven, and on earth to create the beautiful fruits of divine influence in the family and place of business, and the loving deeds of Christian benevolence

in the land, to bring the knowledge and power of the divine perfections of Christ to bear on the dark despair of idol-worship, and to transform into the divine image of Christ thousands of otherwise lost souls.

To come to our work in Naini Tal and the district. We joined our appointment in February last ; and after working for a few weeks in the Bhabar, at the foot of the Haldwani hills, and then in March organizing the work in Naini Tal for the summer months, I started on a tour to visit Dwarahat, and the North-Eastern part of our Kumaon district. I was accompanied by Brother Shib Dutt, who was of the greatest help to me on this interesting though difficult journey. At Dwarahat we found Brother and Sister Rockey well settled down to their various forms of Mission work. Their three out-stations well manned ; their boys' and girls' boarding schools well filled and productive of great good ; their hospital and dispensary popular and most useful ; and their religious services carried on with vigour and encouraging results. After holding Quarterly Conference we started for Dharchula in Bhôt.

It took us seven days, with as many hard marches, over giddy heights and through malarious valleys, to reach our station at Dharchula. The way to this place is certainly difficult, but, thanks to the Government for good roads and safe bridges, it is not inaccessible. We received a hearty welcome from Miss Doctor Sheldon in her hospitable but lonely home, perched on the side of a mountain like an eagle's nest, and overlooking a village, the Dharchula valley, and the roaring black Ganges. We found Dr. Harkua Wilson, who is in charge of the circuit, Misses Sheldon and Brown with all their helpers, ready to move up two marches beyond to their summer home in Biyas. The Bhôtiyas, too, as their burnt and deserted villages on the way testified, had all moved up from this valley to the heights of more northern Bhôt. As we could not accompany our brethren and sisters, we contented ourselves with holding our Quarterly Conference, and having such meetings as the time allowed. There is an encouraging work here among the families of the nomadic traders and villagers in the valleys in the winter, and higher up in Chandas and Biyas in the summer. Dr. H. Wilson in one direction, and Misses Sheldon and Brown in another, lately made, as far as coming back alive and uninjured went, successful though arduous trips into Thibet.

Four more difficult marches brought us back into the beautiful Shor valley, where we passed through miles of fields covered with rich grain ripening to the harvest, mostly cultivated by native Christians, and where we were introduced to Miss Budden and her prosperous work. We spent three days in this charming place, examining accounts, looking into all departments of the work, and holding special services. We found boarding schools, hospitals, women's homes, and evangelistic work had all developed in a very encouraging

way under the masterful zeal and strong faith of Miss Budden and her coadjutors, with the efficient help of the pastor, Brother B. Patrus

Six marches of hard up and down hill work brought us, on the 1st of May, back to Naini Tal, where, encouraged and strengthened both physically and morally by our tour in the interior, the prayer was continually in our hearts and on our lips that God would make his work appear unto us during the season.

And if our Vernacular and English services being well attended by serious and attentive people; if the ministration of the Gospel obtaining access to the understanding and finding a lodgment in the hearts of earnest listeners; if sinners being converted, and Christians being built up, growing in knowledge and grace; if all the members of our church living in peace, realizing the God of peace with them—if all these things are an evidence of God's work appearing to his servants—then looking over the labours of the past year, we have the right to rejoice that God has so far answered our prayer.

This is not all we have to show for the efforts put forth during the past. There is something, to my mind very encouraging, in the thought, that in this one hill station alone there are two generations of respectable Hindus living to-day, who have grown up since 1858 under the Christian instruction of the Mission and who are saturated by religious teaching. And we know a number of these are avowedly Christians at heart. It is true they have not as yet the courage to confess their convictions openly; but the time is not far off when the truth will set them free, and they, too, shall break out of the iron circle of caste, and join in triumph the already two millions of freed Christians in India; and since our native and English work began, 39 years ago in this delightful mountain colony, hundreds of converted and revived souls, occupying important military, civil, and commercial positions, have gone down to add strength and beauty and success to other churches and missions on the great plains; and many to carry the blessed spirit of revival into military camps and civil congregations in the United Empire across the seas.

Our District Conference, held in Naini Tal in the second week of November, was greatly honored and blessed by the attendance of Bishops Foss and Thoburn and also by Revd. Dr. Goucher, whose name is so known and respected in our Mission for his schools, which have helped so much to increase and build up our work in Rohilkund and Oudh. The presence, prayers, and earnest words of these devoted servants of God added much to the spiritual interest of the Conference. The "Love Feast" on Sunday morning was a time of abundant refreshing from the presence of the Great Master, when many from the Bhot snows, the beautiful shore valley, the Dwarahat rich plateau and Naini's lovely lake, confessed to having received special and lasting blessings from the services held every day during the Conference week. The two sermons also of Bishop Thoburn on

the Sabbath, will be long remembered for their spiritual instructive power, leading many to a more complete consecration of themselves to the service of Christ.

Revd. N. L. Rockey reports of his work in Dwarahat as follows :—

We returned from our first furlough in America to India late in January. Delays encountered in our voyage made us arrive too late for Conference, and we were thus deprived of the counsels of the brethren and of Mrs. McMahon, who was the only one that could have given us direct information of the work to which in our absence we were appointed. Our presiding elder, too, was new to this district, so we had to depend for our preparations to reach this distant place on the recollections of a few months which we spent here in charge of the work in 1887.

We found the work and conditions very much changed from what it was when we then knew it. Then in this large circuit there was a Christian community of less than sixty, representing five families and about forty school boys and girls. They all lived in Dwarahat. We arrived here the 13th of February last. The Christian community then awaiting us consisted of 23 school girls, 40 school boys, and 29 families,—a total of 188. There are five places outside of Dwarahat where Christian teachers and local preachers live. Our people live in eight different villages.

I have visited all the centers twice, and have seen most of the people in their own homes. Travel is very hard through these hills One can with difficulty make over 15 miles a day and do any kind of work. Our out-posts are three days' march away. So far in the condition of the work and of the people I have found very little to encourage us and so much that is discouraging. Our people are so terribly (terribly is a good word to describe this poverty)—so terribly poor and so bitterly persecuted that few others hunger for a salvation that brings with it all these disabilities. We live in the midst of the proudest and most bigoted of the Hindus. The men are lazy and quarrelsome. They spend their time in the light work of the household, and herding cattle, and make their women and girls do all their heavy work in house and field. They do not like the religion that is destined to turn their evil world upside down, to set *them* to work, and to lighten the burdens of their wives and daughters, No wonder that the arch-enemy puts it in their hearts to bitterly oppose us. I know of no place where people have more need of Christ and where they know less of the principles of the religion of love. There is no place where the Christian missionary is more needed, and so we are here to sow the seed and trust the fruition to the "Lord of the harvest." The work is no harder here now than the work on the plains was twelve years ago. The harvest is gathering there now and our harvest is as sure to come.

Our school boys and girls were mostly from among the famine waifs of the great scarcity of several years ago. Their physical strength was undermined by the terrors of those days, and we have lost five out of twenty-six by death. About twenty-five boys and girls who had been here for several years were sent to their homes' and to work for themselves, before we came. They should have been permitted to stay longer under the school training, but that was impossible with the money at Dwarahat's disposal. Some of them are doing very well. Others have added to the discouragements of our work.

Our medical work among villages and pilgrims is very important; 4,982 patients have been treated this past nine months. Our staff consists of the missionary and his wife, a lady assistant in the girls' school, three local preachers, one native doctor, ten exhorters and teachers, ten women and Bible-readers—a small force for the territory we cover, and to meet the many difficulties and varieties the work affords. Yet we do not desire to increase our staff until there be a better response from the field which we are sowing. The harvest may delay to appear but it will surely come.

The Revd. J. S. Humphrey reports of his English work in Naini Tal as follows:—

Naini Tal.—English M. E. Church. I can think of but little that is new and special to record in the work and experiences of the past year. Our congregations have been good, spiritually, and excellent in both our public and social services.

Our English Sunday school was very carefully organized on the first Sunday in April. The sessions of the school have been unusually inspiring and interesting. Marked interest has been shown in the study of God's Holy Word.

A new feature has been the opening of a primary department proper, under the charge of Mrs. Humphrey, with an average attendance of about thirty. This has very much interested the small children.

In June we had a week of special services under the direction of Bishop Thoburn, which were much enjoyed and were a blessing to many. Mrs. Dease, wife of Rev. S. Dease, M. D., died very suddenly of cholera. She was a gentle, loving disciple of Christ and a most faithful and efficient missionary.

This was followed very soon by the death of her mother, Mrs. Fleming, an old and highly honored member of our church.

Six have been received on probation and four in full connection. The work of the church is inspiring and hopeful, with much to encourage us to go forward.

MORADABAD DISTRICT.

Rev. J. H. Messmore, Presiding Elder.

The Moradabad district contains fourteen circuits, having an aggregate Christian community of 11,638 persons, living in 800 towns and villages. Inasmuch as the church registers have the names of many persons of whom no traces exist, revised lists of members and probationers have been made, in which the names of those only now known and resident in the district are entered. The old registers are preserved and kept for future use in case members should return whose names have not been placed on the revised lists. Some of the circuits have not completed the revision, and their statistical returns are made up from the old registers. There have been 801 baptisms and 258 deaths during the year. The returns from the circuits show a Christian community of 11,638 persons, being a decrease of 2,218. This decrease is the result of the revision of our membership records. When the revision has been completed, the returns will doubtless show still greater decrease. There is an aggregate of 237 paid workers, five only being foreigners. The number of adult Christians is nearly 8,000; consequently about one person in thirty-five is on Mission pay. Counting children and adults there is an average of one worker for 55 Christians.

The ratio of one to fifty-five is high and ought to suffice for satisfactory pastoral supervision. But the majority of these workers are at best but weak agencies; and the truth is that three-fourths of our native Christian community suffer lack of pastoral supervision and Christian instruction. The population of the district is nearly two million; and our twelve thousand Christians live in eight hundred towns and villages located in all parts of the district. Most of these villages are far from any road, and are so difficult of access and so widely scattered that it is not easy to give them pastoral supervision, or provide the simplest educational opportunities for their children. The presiding elder of the district cannot escape the conviction that a large portion of the Christian community in the district is sadly neglected. They are destitute of the preached word and the ordinances of religion; yet from their ignorance and inexperience and very recent rescue from heathenism, they require careful and constant instruction and guidance, or they will surely relapse to heathenism. In this, the oldest district of our work in India, we have spread over more territory than we are able to serve. There is urgent need of more foreign missionaries to supervise the work. Thirteen of the fourteen circuits on the district have Hindustani preachers-in-charge. Some of these men are competent, zealous and effective; others are not qualified for posts of such responsibility and should not be placed in charge of large circuits.

Famine in the Moradabad district was less severe than in other

parts of North India. Yet the pressure of great scarcity has been felt by both preachers and people. The struggle for bread has been so severe that spiritual interests have suffered. The inconvenience and suffering have proved a severe temptation. Debt, with its demoralization, has weakened the moral and spiritual effectiveness of some of our agents, and has entirely destroyed the usefulness of others. The sin of borrowing, when there is no reasonable prospect of paying, is not yet comprehended by some of those whom we employ to teach Christian morality. There is urgent need for emphasising the sin of indebtedness, and also for showing the culpability of those who indirectly compel their relatives to burden themselves with debt. In a very aggravated case of indebtedness dealt with by the Moradabad District Conference, the offender showed that nearly one-half of his indebtedness was incurred by attending marriage festivities in the family of a leading member of the North India Conference. Men who are almost hopelessly entangled in debt and who are compelled to resort to questionable means for keeping on their feet, are not fit to be pastors and evangelists. A Hindu merchant in one of our towns declared that the Christians of that place had bound the Gospel in chains, because their financial morality was so much worse than that of their non-Christian neighbors.

Although we have at present but six Christians to each thousand of population in the district, we are doing almost nothing to evangelize the non-Christian multitude, and until we are able to more effectually Christianize our own people we have no right to plan for aggression upon non-Christians. The proper instruction and evangelization of the baptized thousands is our first imperative duty, and it is time for the conference to make special provision for such work. We have the machinery for such work, but it has got rusty and is ineffective. The pastor-teacher plan looks well on paper, but nineteen times out of twenty it fails. The preacher-in-charge of a circuit is supposed to be an evangelist in his circuit; some are, and some are not. In some circuits are Christian hamlets which get one visit a year from the preacher-in-charge; and there are others where years pass without a visit. In the majority of cases a visit once a quarter is considered good work. Let us take a lesson from our school inspectors. If we reduce the number of circuits on this district from fourteen to seven, and set seven men free to itinerate constantly among the villages, teaching and preaching Christ, a double gain will be effected. In the first place our Christians will get the gospel, and in the next place seven men will be removed from the temptation and opportunities of indolence which now surround them.

We must do something for the better evangelization of our own people. The situation is unique. The people of this country are religious by temperament and tradition. Those among whom we work readily accept the truths of Christianity, and multitudes among them are sincere Christians. Yet with great difficulty are they weaned

from their old ways, and many of them think they are quite able to serve two masters. The ties joining them to heathenism are not all severed; the existence and strength of such bonds appear on such occasions as births, marriages and deaths; and in times of danger or calamity it is often painfully evident that they have not yet fully learned that an idol is a vain thing. In August last a settlement of Christians was scourged by cholera. The panic-stricken people arranged for an idolatrous ceremony for protection from disease. The missionary, hearing of the intended celebration, remonstrated with the people and appointed an hour in which all should meet in the village church and pray for protection from danger. A few came to the prayer meeting, the multitude went to the other service, and yet all of these people have some faith in Christ and call themselves Christians. It will take severel generations of Christian training and association to free these people from their superstition. Such weaknesses, though cause for sorrow, are no reason for discouragement. Human nature is built that way. But such cases show the absolute need for maintaining among our people the teaching of the word and the ordinances of Christian worship. And now, fearing this report will be altogether lacking in the traditional features of a district report, I give the following report of the Moradabad and Kundarki circuits written by Mr. Core.

The work of the Moradabad circuit is continually extending itself. We have now a Christian community of upwards of eighteen hundred souls, living in over one hundred villages and mohullas. There are continual calls to us to enter new fields, but on account of limited funds we are unable to respond, though we did this year open one new outpost, in which over fifty have since accepted Christ.

Just after Conference, in January, there was a bright prospect of a movement among the Chamars toward Christianity. Quite a number of promising young men joined our ranks, and we had good reason to expect a still greater number from this very numerous caste. But our hopes have not yet been realized. A number of things have transpired, the results of which have, for the time being, been unfavorable to our work. But we hope soon to see large numbers of recruits from their ranks.

Famine and disease have been busy this year. The famine is perhaps less severely felt here than in many other places. Few have actually died of starvation. But a vast number have, with the utmost difficulty, succeeded in getting one meal of the coarsest sort once in one or two or even three days.

Disease has carried away many of our people this year. Rev. W. S Plumer, one of our old and valued workers, has gone from our midst. During his long illness he invariably showed a sweet, uncomplaining Christian spirit; and his death was beautifully triumphant. A little later his daughter-in-law, Mrs. Jane Plumer, who was likewise for many years identified with Mission work here,—

first as a zenana doctor, then as general evangelist—passed away to her reward. Our city was visited by cholera, in which many Christians fell victims to the scourge. Then, during the months of September, October and November, an epidemic of fever broke out such as has not been witnessed for years in Moradabad. Few, if any, entirely escaped, and few of those whose strength the famine had wasted recovered from fever; so that this last scourge numbered its victims among our Christians by the score. Between famine and sickness of various kinds, this has been a trying year to our people.

Our two High schools continue to do efficient work. The Girls' High school, under Miss Means, has had a successful year, as is abundantly witnessed to by the report of the Government Inspectress and by the result of the Government examination. There is an enrollment of one hundred and forty girls. The teaching staff consists of ten European and native teachers. In the Boys' High school there is an enrollment of two hundred and eighty-five, of whom about one hundred and twenty are Hindus and Mohammedans. The teaching staff, under the headmastership of Mr. L. E. Hampton, consists of five Christian teachers, four Mohammedan and three Hindu teachers. The results of the Government examination in the Entrance were complimentary to both the boys and the teachers; but in the Middle examination, for the first time in many years, the result has been unsatisfactory.

In the Goucher Boarding House we have one hundred and forty Christian boys. The pastor, Rev. Delawar Singh is also in charge of the Boarding House.

At the close of the year our station has been honored by the visit of Bishop Foss and Rev. J. F. Goucher, D. D. Their sympathy and words of encouragement have been a great inspiration to us all. One hundred scholarships in the boys' boarding house, besides a number in the girls' school are supported by Dr. Goucher. In addition to this he also maintains many small schools throughout this circuit and other posts of the Rohilkhund district, from which pupils are drawn for the two high schools here.

The year has been one of progress along all the various lines of our work. In some respects it has been less marked than we had hoped for, but in other respects it has surpassed our expectations.

Kundarki is one of the oldest circuits of Rohilkhund, and from this circuit has gone forth many workers who are now doing effective work in God's service. Years ago the Chamars throughout the circuit were interested in Christianity, and very many of them came out. Later the work among them lapsed, and the work among the sweepers took the front rank. But this year, while the sweeper work is enjoying usual prosperity, the work among the Chamars shows encouraging signs of revival. Already quite a number have become Christians and many more are seriously and thoughtfully considering the matter.

The work is thoroughly organized and is in the charge of Lazar Shaw, a young, energetic, spiritual man, who looks carefully into every form of work in his charge. The prospects were never more encouraging in this circuit.

OUDH DISTRICT.

REV. W. A. MANSELL, Presiding Elder.

The following brief tables will exhibit our stations with the chief items of information concerning the work.

CIRCUIT.	PREACHER IN CHARGE.	No. of Stations.	No. of Christians.	Baptisms in 1897.	Sunday Schools.	S. S. Scholars.	Day Schools.	Christian Pupils.	Total Pupils.
Barabanki	S. Paul	10	284	112	46	1,558	7	40	171
Hardoi	S. Tupper ...	9	550	163	32	1,650	16	150	350
Itaunja	B. Singh	2	43	30	6	120	1	3	15
Lucknow (Eng.) ..	J. W. Robinson ...	1	170	5	1	150	..	...	...
Lucknow (Hind.) ...	" ...	12	633	54	28	1,465	20	339	982
Rae Bareli	G. H. Frey ...	6	276	110	18	1,110	21	94	471
Shahabad	G. D. Spencer ...	9	549	114	35	930	15	128	207
Unao	Yaqub Shah ...	7	370	100	26	1,500	16	101	446

EVANGELISTIC WORK.

This is of course the chief work, and the end and aim of all our efforts. We have this year struggled against unusual difficulties. The famine has been very severe in nearly all of our stations, four of them, Hardoi, Shahabad, Unao, and Rae Bareli, being counted in the Government list as among the worst parts in the famine region. We made a tour last winter through the most affected stations. It was pitiful to see miles upon miles of naturally fertile land lying barren and desolate for lack of rain, or because the farmers had no money for cultivation, or for artificial irrigation. The distress was most acute. Our own Christians were in many places the greatest sufferers. More than half of our people were scattered over the country seeking admission to the poor houses, or following the

Government relief works when they could be admitted, or else wandering in search of chance employment in cases where they were prevented by non-Christian overseers from joining the works on account of their religion.

Many of our destitute Christians found some relief in poor houses and elsewhere but in some places this aid was denied them. In one station we found a number of Christians on the verge of starvation. Three or four had died and others were almost dead. Although at that time no funds had come from home, we opened a relief home for them on our own responsibility. The following week money came to our hand for such purposes and subsequently a number of them were enrolled by the English official of that district to receive aid while they were in need.

The liberal contributions which came to India through the generous Christians in America and England, gave relief to many thousands who otherwise would have had none, but it will be a long time before our work will entirely recover from the effects of the famine. Many of our Christians will doubtless fail entirely to come back. It has been necessary for us to re-number our posts and the result has been, as was natural, a marked falling off in numbers in several places.

Still our workers have not been idle. Christ has been faithfully preached to the hungry even when we could not offer baptism on account of rightly judging the motives of the applicants.

Very few new stations have been opened on account of lack of funds. The work in the out-stations of the Lucknow circuit has been encouraging. An evangelistic tour was undertaken by some of the sisters in connection with our Mission, which resulted in a number of baptisms and the building up of the infant church at Malihabad.

The work in Hardoi and Shahabad has gone on with commendable zeal and considerable fruit in spite of the difficulties encountered. Barabanki has enjoyed several good revivals among its Christians, but the work among non-Christians is still somewhat backward. There are some very encouraging openings in Rae Barali, notably at Sataon under Bro. Norton, and Lalganj, under Bro. Jukkhan Lall. In each of these places there is a very earnest and hopeful band of Christians. Land has been secured free at Sataon for a Butler chapel and work on the chapel has begun. Unao has an encouraging work in one or two stations, but on the whole has suffered most from the famine. Itanuja was made a separate circuit at the beginning of the year, with a small force of workers. It has had a successful year and has now more than forty Christians. Lack of funds, however makes it impossible to provide adequately for any development, and hence it may become necessary to make it again an out-station of Lucknow.

Schools.

The Educational work has been well conducted during the year and in spite of the severity of the famine and the fact that many of

the children have been called to become bread-winners, our schoo attendance has been fair, and some marked advancement made in the educational standard of some of the schools.

The Holmes' Schools, maintained by Mr. and Mrs. John G. Holmes of Pittsburgh, have done excellent work and are turning out some good Christian workers, especially in the Hardoi district. They are full of promise for the future. Looking at what has already been accomplished by these schools in Hardoi and Shahabad and Unao, I am earnestly desirous that three such schools be established in the Rae Barely, two in the Barabanki, and one in the Itaunja circuits. There is a distinct and pressing need for these schools in the places I have named, and I am sure if they were to be established they would speedily bear fruit in the bringing in of many Christians and the establishment of the Church in these circuits. Our inspector has carefully inspected and reported on the schools each quarter.

Institutions at Lucknow.

Lucknow is the center of a number of important missionary enterprises belonging not only to Oudh, but to all India. The Hindustani and English churches belong both to the evangelistic work of Oudh and to this wider class of mission enterprises.

Bro. Robinson reports that the English church has lost heavily by death and removals this year, but its members have not lost hope or courage. It is a strong power for good in North India. It rejoices in an excellent working Christian Endeavor Society, which is an encouragement and a help to the pastor in all his work. The Dasehra meetings continue from year to year sending out streams of blessed influence over the land. One of the leading English members of the Church has this year been licensed as a local preacher, and will be a great help to Bro. Robinson in his work.

Report of Reid Christian College for 1897.—While the past year has not been all we could have wished, there have been many things for which we are truly grateful. Chief among these was some most timely financial help. We were especially glad to receive this, as famine prices had greatly reduced our funds. We take this opportunity to thank the Missionary Board in New York and the host of friends in England and America for kindly remembering us and sending us the help they did.

The number of Christian and non-Christian students has almost doubled. All this has entailed new responsibilities, chiefly of a financial character. The year closes with over one hundred Christian boys in the boarding department. We are especially grateful for the good health that has uniformly prevailed among them throughout the year, only one dear little boy having been transplanted to the garden on high.

Four students passed the Entrance, or Matriculation Examination, three of whom were Christians, and all four have entered College. Two passed the Intermediate or First Arts Examination and are prosecuting their studies to the B. A. The present B. A. class numbers seven. One of the entrance students was an honor man and a Christian. He passed tenth in order of merit, and was awarded by Government a monthly scholarship of Rs. 8 for 1897, and Rs. 10 for 1898. He is now attending college, and paying his own board and clothing himself out of his scholarship. We consider this most commendable. And all this speaks well for the teaching of the High School, which has continued under the headmaster-ship of Mr. M. U. R. Clement, B. A.

The Bible is read and taught daily in all the classes of the High School and College. Both Hindu and Mohammedan students, as well as Christians, enter heartily into this. In the Scripture Scholarship Examination of the Missionary Educational Union of the N.-W. P. and Oudh, three Christian students received high standing, and were awarded cash prizes of Rs. 10, 15 and 18 respectively. Govind Pershad, a Hindu student, passed well, and was awarded a monthly scholarship of Rs. 2-8 for a year. Five other Christian boys passed with credit and received certificates of merit.

The college is in great need of an endowment of scholarships with which to educate worthy students, and of a good reference library. Will not some one invest his money where it will bless the young men of India for all time to come?

The Lucknow Woman's College,—Miss Thoburn, principal, has had, tuitionally, a most prosperous year in both the College and High School. The attendance, in spite of many other similar institutions arising or every hand, remains practically undiminished. The teachers, training class authorized by the Central Conference is a success and draws students from the ends of the empire. The force of missionary professors is doing excellent work. The splendid Harriet Warren Women's Memorial Hall is nearing completion, but lack of funds prevents its being finally completed. The increasing demands for more room made it imperative to build more extensively than was at first planned, but already the new quarters are filled and still more needs to be added. To complete and furnish the hall $10,000 are needed. It is safe to say that no school in India has exerted a greater influence upon the women of India than this, and its sphere of influence may yet be greatly enlarged if means are supplied to meet its needs.

The Deaconess Home and Home for Homeless Women—Has been in charge of Mrs. L. J. Jenkins, a Deaconess from New York, who in her journey around the world, found that her services were needed here, and willingly gave herself to the Lord's work in this field for a year, The work has been on the whole successful, the home being full all the time, and for much of the year crowded to

the utmost on account of the famine. Industrial work on a small scale has been begun in the home besides the ordinary teaching and preparation for useful home lives. Deaconess, zenana and village work has been carried on as usual. The evangelistic tour in the villages was especially successful in leading to a number of conversions and baptisms.

The Methodist Publishing House—In spite of unusual financial difficulties has had a successful year.

A new press has been added to our equipment, and a full outfit of job type is shortly expected from America.

The photogravure department has been in successful operation for nearly a year.

A machine shop has been started in connection with the press, and has been a profitable venture from the first.

The series of Roman-Urdu Commentaries on the New Testament has been finished this year.

A new dictionary in the Urdu character is nearly complete. This will make thirteen different dictionaries published by our press.

Over six million pages of free literature have been distributed during the past year. This part of our work could be greatly increased, if we had the means to extend it.

We have very largely increased our stock of general literature, and the effort to build up a local trade has met with encouraging results.

Seven periodicals are issued from the Lucknow Press, and the Sunday school lessons are published in three different characters.

The coming of our new manager, Mr. Chas. R. Hawes, of Chicago, has already greatly increased the efficiency of our printing department, and we are receiving orders for more job work than we can do with our present outfit.

Famine Work.

As already intimated above, considerable of our time and attention has been given up this year to famine relief.

In Lucknow, before the arrival of the contributions from the Church at home, the Christian Herald fund, and other sources, a generous sum was subscribed by our church, and famine relief operations began. The Lucknow plan has been to give relief according to the necessities of the applicants, by the supplying of food at better rates than could be obtained in the markets. A large quantity of grain of various kinds was purchased; a scale was drawn up according to which the very poor were supplied grain at liberal rates, while those who had more means were required to pay gradually more, until the point was reached where it was deemed unnecessary to render aid. The utterly destitute were furnished with simple labor and paid sufficient to support life. In this way

the church at Lucknow has expended 1,100 maunds (88,000 lbs.) of grain, and 3,000 rupees in cash. Labor amounting to 30,000 days' work has been supplied the destitute.

Famine relief operations have also been carried on in all our stations. Many destitute have been employed in light labor, such as cotton spinning, rope making, flax beating, etc. Gratuitous aid has been given where absolutely needed. Clothing has been supplied; advances made for seed grains, plowing and irrigation; wells have been dug, and in other ways money expended when it could relieve the helpless, or furnish the means of obtaining a livelihood to those who were in veritable need. Upwards of two hundred destitute and orphan children have been collected and placed in orphanages and schools. These have been, as far as practicable, sent to existing orphanages, as it is not the policy of the mission to establish new ones when it can be avoided. But there still remains a number of destitute children to be provided for in this district, where they will for a time at least be maintained, or until provision can made for them. About 50 such boys are collected at Lucknow, and the same number of girls at Hardoi. These children are being taught some industrial employments as well as the rudiments of an education, while those who show special aptitude for learning will have an opportunity to continue their education beyond the limits of the present schools. The boys at Lucknow, as well as a company of women and boys at Unao, have learned to do very creditable cloth and carpet weaving besides making light cane chairs and camp stools, and learning, something of gardening as well.

Gifts.

I wish to gratefully acknowledge, in behalf of our people, all the gifts and contributions which came to our hands this year, particularly two contributions from the Independent Methodist Church, at Nahant, Mass., and a contribution of $300 from Mrs. A. J. M. Ege, of America, for a church and preacher's house at Shahabad, besides a similar contribution from an unknown friend.

At the beginning of the year we had no property in Shahabad, but seeing our needs we "made our requests known," and God speedily answered our prayers, so that now we have a good property in the most desirable part of the city, and money in hand for the erection of a suitable chapel, the work on which has already been begun.

Truly God has abundantly been with us and blessed us, even in this year of affliction and distress. With new faith and courage we go forward for the new year's blessing and victory in His name.

PILIBHIT DISTRICT.

Rev. A. Solomon, Presiding Elder.

I thank the Lord Jesus Christ that, although during this year we have been met by very many difficulties, that is, famine and distress, yet the Lord has given us victory over all, and in every way has caused the work to advance. This year in the district we have had ten weddings which were conducted according to Christian custom. These weddings were among the common people who are Christians.

People who have accepted Christ and received baptism in His name are 845. In the whole district there are 82 schools with 1,135 boys and girls, counting Christians and non-Christians. Among our people we have Bible classes and nearly 280 people are reading the Bible and praying, having retired to their rooms. What a thing of joy it is that among these village people, the Word of God is spreading; and the people are considering it to be their daily food.

In the midst of this famine year our poor Christians have given for Pastor's Fund, Rs. 532; for the Gospel in India, Rs. 85; for the Missionary Society, Rs. 55; for a Pension Fund Rs. 15; for the Bible Society, Rs. 11; for Children's Day, Rs. 9; for Sunday schools and other expenses, Rs. 146-8-6. The total collections of the district are Rs. 854-8-9. Thanks be unto God that in this district the poor Christians have given so much. We have 105 Sunday schools and about 3520 pupils in them. The people in our Sunday schools learn the ten commandments, the Lord's prayer and hymns, and they are making daily progress. The number of Christians is about 6945. We have 164 preachers and teachers, both men and women, to instruct these people. Our Christains live in 559 towns and villages.

May the grace of God be upon all His work and may Hindustan soon become Christian. Amen.

SAMBHAL DISTRIC.

Rev. H. A. Cutting, Presiding Elder.

Our district consists of 14 circuits, 87 sub-circuits, containing over one thousand villages and muhallas in which our Christians live; and there are about two thousand villages where enquirers live. We count them our people because our workers work among them. We have eight conference members, two local elders, six local deacons, nine local preachers, thirty-one exhorters, and fifty teachers and pastor-teachers, making a total of one hundred and six paid male workers, and fifty-seven female paid workers of Woman's Foreign Missionary Society, also about 40 volunteer unpaid workers as stewards, class-leaders and in Ready Workers bands.

We baptized 751 this year; this is little decrease in baptisms from last year, as we were badly cut in finances; also, the number of low-caste people diminishes every year, because most of them have been baptized and the caste-bound people do not come to church so easily. Praise be to God! He granted us some little victory over the caste people; we baptized 50 of them. Our Christian community is about ten thousand. We have had very, very hard times on account of severe famine for two years. No one of our generation can remember such famine. Wheat sold at six seers per rupee. Cut off income made it most difficult for our Mission workers; then sickness touched thousands. None but the almighty hand of heaven kept us alive. We have had no unusual deaths. Help came from America, which stirred our people a great deal. They are surrounded by heathen who do not feel any brotherly Christian relation to foreign countries; but when they were helped thus they felt in their hearts that they were not alone, but millions of Christian eyes were upon them, and they received the answer to their prayers daily.

Though we cannot report success in our schools and Sunday schools, still it seems a great wonder and surprise that they are in the usual state. Our church raised Rs. 763 in all collections, though it is nearly all from the Mission servants. Still our common people did their best, especially in the crop of this cold season, which promises an easier time for the next year.

SITAPUR DISTRICT.

P. T. Wilson, Presiding Elder.

Bros Kidder, Kanhai Singh, McArthur, Chhote Lal, Dysell and Smart, Preachers-in-charge.

Though our work has been affected by the famine this year still our baptisms are in excess of last year.

In February we began relief works, and continued them till the fall crops came in. There was plenty of grain, but the high prices kept the poor who could not get work from obtaining enough to drive away hunger; and if Government had not given relief and private parties helped, many more than have must have perished.

Our Indian brethren on small salaries have felt the pinch. Some of them were in great straits on account of the scarcity, still they toiled on, trusting in God for better days.

The Indian famine of 1897 was the most extensive on record; and the help, both Government and private, has been the most lavish the world has seen. Thanks to all, including Government, "Christian Succour to India," and the gifts through the *Christian Herald* of both money and grain; and in this connection the ship-load

of grain brought by Dr. Hobbs was appreciated wherever it came Praise God for all, and for a good fall crop, filling all hearts with. joy and gladness.

Cholera has been bad, and many have died in the villages. Some of our native people in Sitapur fell victims to the disease. In September it broke out among the men of the Shropshire regiment stationed here, and within a few days forty were dead.

Including one hundred and twenty girls in Miss Easton's school, we have two hundred and twenty Christian boys and girls under instruction ; many of these will have to be provided for from some outside source, as apparently there will be little money from home to be spared for the boy's boarding and training schools. We have put up a nice hall to be used by the boys as a place for work, for study, worship, etc. Miss Fuller gathered most of the money required for its erection, for which she has our thanks.

We have great pleasure in the progress of our boys and girls. They are the hope of our future church in these parts; they are intelligent and active, and some of them give evidence of having new hearts.

Dr. Parker dedicated " Whitten Christian Hall " for English services last year. The name was in recognition of a friend, who-for more than thirty years had helped in finances, and whose liberality at this time enabled us to erect this hall without fear of debt. We have had a continued revival spirit and a number have been converted.

Our District Conference and mela, early in November, was a season of blessing ; some were converted, and others got a spiritual up-lift which will add much to their usefulness.

During the winter months we live much in camp and the climate is lovely and the crops this season fine. We had with us an ordained minister and several preachers and part of the time Mrs. Tucker and several Bible-women, and we all preached the Gospel and told the " old, old story " to thousands in bazar and villages, and many hearts were touched by the message, and were it not for the bondage of caste, many would accept Christ who at present dare not do so publicly. God hasten the day when the fetters that bind many shall fall off.

STATISTICS.

Owing to want of space the columns for annas and pice have been omitted. This will explain any apparent errors in the totals. An "x" indicates collectons amounting to less than a rupee, and not shown in the tables.

NAME OF CIRCUIT.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.								
	Probationers.	Full Members.	Local Preachers.	Deaths. Children.	Deaths. Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid on old indebtedness of Church property	Present indebtedness of Church property.	Current expenses for lights, etc.
MORADABAD DISTRICT.																	
Bijnor ...	440	522	3	15	20	32	43	75	3	3,000	5	5,000	...	800	...	...	...
Chandausi ...	350	50	1	2	2	10	9	19	3	700	1	1,500	100	96	...	...	1
Dhampur ...	250	160	2	70	45	13	2	15	...	...	...	...	...	...	...	...	...
Kanth ...	258	130	2	8	14	15	51	66	...	...	2	60	...	15	...	...	...
Kirathpur ...	288	255	1	8	9	29	17	46	...	...	...	...	...	...	...	...	...
Kundarki ...	318	389	2	30	72	18	62	80	...	...	1	500	...	51	...	...	...
Mandawar ...	350	650	1	12	8	50	25	75	...	...	...	...	...	42	...	...	...
Moradabad ...	1065	325	10	22	61	72	164	236	4	35,000	5	10,000	8,000	450	...	...	21
Nagina ...	367	112	2	18	10	19	11	30	1	95	...	...	...	...	...	...	...
Najibabad ...	55	40	1	3	2	22	8	30	1	4,000	3	450	...	59	...	...	...
Nurpur ...	160	140	4	8	8	20	14	34	...	...	...	...	...	...	...	...	...
Seohara ...	203	211	1	3	2	33	12	45	1	110	2	512	...	22	...	...	...
Sherkot ...	504	85	3	7	4	10	9	19	...	...	...	...	...	...	...	...	...
Thakurdwara ...	141	114	2	4	1	13	18	31	...	...	1	300	...	15	...	...	...
Total ...	4749	3183	35	210	258	356	445	801	13	42,905	20	18,322	8,100	1541	...	...	22
GONDA DISTRICT.																	
Bahraich ...	81	148	3	14	22	18	21	39	1	200	2	400	2000	122	...	...	...
Bhinga ...	180	78	3	12	11	9	14	23	...	...	3	140	...	...	...	...	...
Balrampur ...	110	79	3	9	21	10	22	32	1	350	3	80	200	35	...	...	...
Colonelganj ...	90	45	1	6	5	12	18	30	...	...	...	...	...	...	...	...	...
Gonda ...	80	33	3	5	1	20	19	39	2	5300	3	3500	7000	50	...	...	...
Kaisarganj ...	105	40	1	4	4	18	61	79	...	...	1	300	...	18	...	...	...
Mankapur ...																	
Nawabganj and Nanpara ...	90	69	2	7	9	18	36	54	1	500	1	300	250	36	...	...	...
	62	51	2	4	6	17	33	50	1	300	1	250	...	52	...	...	...
Total ...	798	543	18	61	79	122	224	346	6	6650	14	4970	9450	313	...	...	
PILIBHIT DISTRICT.																	
Fathganj West...	367	526	2	9	19	42	93	135	1	730	3	1,230	70	108	...	...	
Pilibhit ...	176	202	3	7	10	70	88	158	1	500	3	600	...	50	...	...	...
Beheri ...	136	376	3	12	18	27	29	56	2	120	1	200	...	18	...	...	...
Nawabganj ...	207	212	1	15	14	26	23	49	1	100	1	150	...	22	...	...	...
Rampur ...	131	240	3	4	14	22	26	48	...	...	...	...	312	...	...	...	...
Sirauli ...	344	412	4	5	16	27	57	84	1	150	1	230	...	24	...	...	...
Puranpur ...	74	40	1	4	4	12	26	38	1	150	...	...	37	12	...	...	...
Shahi ...	100	380	2	3	13	34	34	68	1	50	3	160	...	39	...	...	...
Meerganj ...	160	150	1	9	6	8	13	21	1	150	1	225	...	12	...	...	...
Bisalpur ...	170	417	2	8	12	30	24	54	1	400	3	300	...	18	...	...	...
Milak ...	132	269	1	4	15	12	18	30	1	50	...	...	...	...	...	...	...
Total ...	2000	3224	23	80	141	310	431	741	11	2,400	16	3,095	419	303	...	...	

SUNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.											MINISTERIAL SUPPORT.				
		SCHOLARS OF ALL AGES			MISSIONARY COLLECTION.											PASTOR.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non-Christians.	Total.	From Churches.	From Sunday-schools.	Church Expenses.	Indian Sunday-school Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational Purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishops.	For General Conference Expenses.	Total Ministerial Support.
22	25	340	65	405	24	...	...	1	...	5	12	...	11	...	54	70	35	1	...	106
17	19	315	140	455	13	1	...	...	...	...	1	...	...	3	19	...	24	1	...	25
8	8	160	8	168	3	...	...	...x	...	...	...x	...	...	...	4	...	22	...x	...	23
10	9	220	60	280	3	...	...	...x	...	...	...x	...	...	...	4	...	22	1	...	23
6	7	165	40	205	3	...	...	...x	...	...	...x	...	...	...	4	...	15	1	...	16
10	20	132	10	142	4	...	...	1	...	1	1	...	...	...	7	...	29	1	...	30
11	12	600	105	705	3	...	...	2	...	...	2	...	...	...	8	...	21	1	...	22
42	66	650	500	1150	100	10	...	10	5	15	38	...	25	65	268	210	204	...	...	414
6	10	188	38	226	2	...	...	...x	...	...	1	...	...	...	4	...	20	1	...	21
6	9	46	22	68	2	1	...	...	1	...	1	...	...x	...	6	...	24	...	...	24
9	14	100	20	120	2	...	...	...x	...	...	...x	...	...	...	4	...	32	1	...	33
9	8	65	6	71	2	...x	...	...x	...	...	...x	...	...	...	3	...	14	1	...	15
5	8	60	10	70	1	...x	...	...	...	...	...	...	...	...	1	...	24	1	...	25
8	8	117	50	167	3	1	...	...	...	...	...x	...	...	...	4	...	19	1	...	20
69	223	3158	1074	4232	166	14	...	17	6	22	60	...	37	68	390	280	505	12	...	797
11	19	261	400	661	11	2	...	...	...	...	5	...	6	51	75	...	144	2	...	146
7	12	200	352	552	5	...	...	...	...	...	1	...	2	...	8	...	52	2	...	54
10	17	275	298	573	5	1	...	...	...	1	1	...	1	6	15	...	53	1	...	54
8	13	78	200	278	3	1	...	...	...	...	...	...	1	4	9	...	30	1	...	31
11	16	148	456	604	6	2	...	1	...	1	6	...	11	38	65	...	78	1	...	79
8	8	141	95	236	2	...	...	...	...	...	...	...	1	3	6	...	24	1	...	25
8	12	142	168	310	4	...	...	...	...	3	1	...	2	3	13	...	65	1	...	66
3	5	50	88	138	...	...	...	...	...	...	...	...	...	...	...	...	22	...	...	22
66	102	1295	2057	3352	36	6	...	1	...	5	14	...	24	105	191	...	468	9	...	477
10	14	1000	150	1150	7	...	...	1	...	3	2	...	4	75	93	...	92	3	...	95
10	22	600	175	775	5	...	...	1	...	12	2	...	...	40	60	...	56	1	...	57
8	11	200	125	325	6	...	...	...	...	...	...x	...	...	9	16	...	36	...	...	36
4	6	230	108	338	3	...	...	1	..	1	.. x	...	...	5	10		36	2	..	38
9	17	177	91	268	2	...	...	1	..	...	...x	...	...	11	14	...	36	2	..	38
9	17	340	130	470	5		...	1	...	1	...x	...	...	32	40	...	64	1	...	65
4	7	140	27	167	2	...	...	1	...	...	...x	...	...	6	9	21	34	1	...	35
7	17	490	30	520	4	...	...	1	...	1	...x	...	...	9	16	...	48	1	...	49
4	7	238	20	258	2	...	...	...	..	..	...x	...	..	5	7	...	37	1	...	38
9	17	550	40	590	4	...	...	1	...	1	...x	...	...	10	17	...	48	1	...	49
6	9	345	...	345	2	...	...	..	...	1	...x	...	...	12	16	...	36	1	...	37
80	144	4310	896	5206	42	...	...	8	...	20	10	...	4	214	298	21	523	14	...	537

NAME OF CIRCUIT.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.								
	Probationers.	Full Members.	Local Preachers.	DEATHS. Children.	DEATHS. Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid on old indebtedness of Church property	Present indebtedness of Church property.	Current expenses for lights etc
BAREILLY DISTRICT.																	
Aonla ...	292	340	2	24	12	83	76	159	1	300	4	900	500	38	...	...	..
Bareilly ...	235	598	10	58	4	35	27	62	1	15,073	2	20,000	103700	...	...	...	..
Do. Sadar Bazar,	71	138	...	3	5	15	17	32	1	400	1	300	...	74	48	53	..
Bhamora ...	200	66	...	2	1	16	4	20	...	...	1	100	...	...	...	...	..
Bilsi ...	798	113	3	5	7	27	16	43	1	500	2	500	50	...	...	...	..
Binawar ...	183	186	3	4	3	33	10	43	1	80	2	300	...	...	...	...	..
Bisauli ...	499	524	3	8	7	239	157	396	2	80	2	440	...	139	...	...	..
Budaon ...	360	179	5	3	6	33	12	45	2	19,000	2	7,000	12,060	...	...	...	..
Dataganj ...	536	120	1	...	...	11	31	42	1	100	2	300	...	...	...	...	..
Faridpur ...	64	221	1	8	9	36	24	60	2	300	2	300	...	60	...	...	..
Jalalabad ...	201	77	2	1	1	28	41	69	2	200	3	600	...	63	...	...	..
Kakrala ...	205	257	2	10	8	25	38	63	1	120	4	500	...	48	...	...	..
Khera Bajhera...	89	36	1	3	2	9	9	18	1	4,000	2	3,000	100	25	...	...	..
Miranpur Katra,	145	114	2	6	3	20	43	63	1	50	1	160	...	...	...	...	..
Panapur ...	79	112	1	6	4	11	22	33	1	300	5	750	...	99	...	...	..
Powayan ...	115	184	2	5	6	29	24	53	1	150	4	900	225	72	...	...	..
Shahjehanpur E.	140	131	4	19	6	21	24	45	2	6,500	2	5,000	12,000	500	...	...	..
ShahjehanpurW.	190	75	3	2	3	32	24	56	2	3,700	4	9,000	27,325	1180	...	...	..
Tilhar ...	111	198	2	1	13	9	20	29	1	1,000	3	1,500	...	1000	...	...	..
Ujhani ...	435	91	1	5	5	42	18	60	2	147	...	...	...	39	...	...	..
Total ...	4948	3760	48	173	105	754	637	1391	26	52,000	48	51,550	155960	3337	48	53	
GARHWAL DISTRICT.																	
Godolle ...	12	10	2	1	...	...	1	1	...	...	...	...	...	...	...	...	
Ramur ..	11	15	2	...	...	2	1	3	1	100	2	200	...	...	...	...	
Lansdowne ...	13	18	2	...	...	8	14	22	...	...	1	1,600	...	...	...	...	
Pauri and Kotdwara ..	167	158	3	8	8	15	12	27	4	4,550	6	12,700	20,000	...	...	...	
Ramni ...	2	11	2	...	...	2	2	4	...	...	1	150	...	...	...	...	
Srinagar ...	8	10	1	...	...	1	...	1	...	...	2	350	...	...	...	...	
Total ...	213	222	12	9	8	28	30	58	5	4,650	12	15,000	20,000	...	...	...	
KUMAON DISTRICT.																	
Bhot ...	28	24	...	1	...	3	4	7	...	...	...	...	3850	...	...	...	
Dwarahat ...	47	79	5	6	1	7	2	9	3	3700	6	3400	2500	140	...	...	
Naini Tal Eng.	...	23	...	...	3	...	...	...	1	26000	1	9000	26000	142	421	...	
Naini Tal Hind.,	255	79	5	1	4	39	49	88	1	6000	2	19000	...	290	...	...	
Pitheragarh ...	136	162	2	4	5	12	10	22	4	3600	10	4869	23024	184	...	...	
Total ...	466	367	12	12	13	61	65	126	9	39300	19	36269	55374	756	421	...	

FOR THE YEAR ENDING WITH 31st DECEMBER, 1897.

STATISTICS No. 1.

SUNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.											MINISTERIAL SUPPORT.				
		SCHOLARS OF ALL AGES			MISSIONARY COLLECTION.											PASTOR.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non Christians.	Total.	From Churches	From Sunday-schools.	Church Expenses.	Indian Sunday-school Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational Purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishops.	For General Conference Expenses.	Total Ministerial Support.
12	14	250	8	258	6	...	...	...	...	...	2	...	1	...	9	...	58	1	...	59
67	80	881	227	1108	30	...	...	6	...	...	12	...	11	...	59	165	330	...	...	495
14	18	220	43	263	6	...	55	1	...	1	...x	8	...x	...	71	...	31	1	...	32
4	4	80	...	80	2	...	...	...x	...	...	...	...	1	1	4	...	16	...	...	16
13	12	332	142	474	8	...	...	1	...	...	1	...	1	...	12	...	53	...	...	53
7	7	140	70	210	3	...	...	...x	...	...	...	...	...x	1	4	...	25	...	...	25
6	11	135	...	135	14	...	...	...	...	...	2	...	3	5	25	...	56	...	3	59
20	26	264	253	517	51	3	...	...	...	...	6	...	18	26	104	99	84	...	...	183
6	12	100	...	100	...	...	...	...	...	...	...	...	...	...	...	...	48	...	...	48
8	8	180	...	180	2	...	...	...	...	1	1	...	...	...	4	...	32	1	...	33
15	15	151	45	196	8	1	...	1	...	...	1	120	...	...	131	...	40	1	1	42
12	13	260	40	300	4	...	...	1	...	...	1	...	...	...	6	...	30	...	...	30
7	7	60	100	160	1	...	...	...	...	...	...	...	...	...	1	...	23	1	...	24
8	14	220	80	300	4	...	...	...	...	...	...	...	...	...	4	...	24	...	...	24
4	5	165	15	180	7	...	...	1	...	...	1	...	...	...	9	...	24	2	...	26
12	12	37	57	94	3	...	...	1	...	1	1	...	...	...	6	...	36	...	...	36
15	20	250	400	650	40	...	...	...	...	...	4	...	12	5	61	12	101	...	...	113
14	20	502	130	632	32	...	...	...	...	...	10	...	6	...	48	62	16	...	5	83
28	20	450	224	674	5	...	...	...	...	...	...	...	...	...	5	...	36	...	...	36
8	8	68	13	81	...	...	...	...x	...	...	...	...	...	...	1	...	22	...	...	22
280	326	4745	1847	6592	226	4	55	13	...	3	13	128	55	38	615	338	1086	7	9	1441
1	4	53	4	57	5	...	...	2	...	3	2	...	...	1	13	17	8	...	...	25
4	6	36	70	106	1	...	...	1	...	1	1	...	...	...	4	...	8	...	...	8
4	5	30	24	54	5	...	...	...	...	1	1	...	...	...	7	...	10	...	...	10
18	30	324	159	483	...	30	...	2	...	10	8	...	24	103	177	27	50	...	...	77
4	6	9	34	43	3	...	...	1	...	1	2	...	1	...	8	...	8	...	...	8
3	2	15	40	55	2	...	...	...	...	1	1	...	...	...	4	...	6	...	...	6
34	53	467	331	798	16	30	...	6	...	17	15	...	25	104	213	44	90	...	...	134
9	8	21	124	145	27	...	...	6	...	6	4	...	9	...	52	...	...	6	...	6
7	18	116	45	161	50	5	...	10	5	11	15	30	15	32	173	...	16	4	...	20
1	18	150	...	150	54	20	...	25	5	19	70	...	...	...	193	1268	...	...	...	1268
6	16	47	127	174	26	...	...	...	...	...	15	...	...	...	41	56	64	...	...	120
13	32	315	340	655	78	...	...	...	...	13	16	...	12	99	217	...	200	10	...	210
36	92	649	636	1285	234	25	...	41	10	49	120	30	36	131	676	1324	280	20	...	1624

NAME OF CIRCUIT.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.								
	Probationers.	Full Members.	Local Preachers.	DEATHS. Children.	DEATHS. Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid on old indebtedness of Church property	Present indebtedness of Church property.	Current expenses for lights, etc.
OUDH DISTRICT.																	
Barabanki ...	180	61	11	3	2	46	66	112	1	3,500	1	200	...	...	...	...	6
Bardoi ...	250	129	11	20	10	98	65	163	1	400	3	1,300	1,150	80	...	...	...
Itaunja ...	22	5	...	1	1	13	17	30	...	...	...	85	10	55	...	...	...
Lucknow Eng,...	7	106	1	3	1	5	...	5	1	22,000	1	10,000	...	...	...	...	60
Lucknow Hind.	260	150	11	5	5	20	34	54	2	24,000	7	50,500	375000	360	121	30000	11
Rae Bareli ...	100	83	5	15	10	50	60	110	1	2,000	1	4,000	...	...	...	...	2
Shahabad ...	365	86	3	12	16	38	76	114	1	182	1	750	...	32	32	50	...
Unao ...	115	148	6	25	57	67	33	100	2	1,100	2	1,500	...	96	...	...	...
Total ...	1299	768	48	84	102	337	351	688	9	53,182	17	68,335	376160	623	153	30050	81
SITAPUR DISTRICT.																	
Sitapur ...	122	123	8	10	8	46	16	62	3	14,000	2	11,000	10,450	...	...	...	15
Sidhauli ...	40	24	2	3	2	48	75	123	...	...	1	200	...	...	...	...	...
Lakhimpur	20	20	1	...	1	15	17	32	1	3,000	2	250	...	...	...	...	...
Baragawn ...	19	11	1	3	2	18	12	30	...	...	...	...	...	...	...	...	...
Mohamadi ...	47	40	3	2	6	26	12	38	...	...	...	...	...	...	...	...	...
Nisanagar ...	12	14	1	3	5	6	2	8	...	...	1	125	...	...	...	...	...
Total ...	260	232	16	21	24	159	134	293	4	17,000	6	11,575	10,450	...	...	...	15
SAMBHAL DISTRICT.																	
Sambhal ...	177	100	6	4	7	26	33	59	4	1100	3	1250	330	150	...	...	...
Babukhera ...	136	103	2	20	25	29	58	87	1	100	2	150	...	7	...	...	...
Rasulpur ...	159	96	2	4	6	7	7	14	2	145	1	15	...	12	...	...	...
Rajpura ...	603	72	1	4	2	18	27	45	1	150	...	...	...	15	...	...	...
Gannour ...	400	90	1	11	2	42	25	67	2	135	2	285	...	66	...	...	...
Bahjoi ...	32	419	1	7	8	16	33	49	1	60	2	400	...	28	...	...	...
Gangesri ...	184	221	...	3	3	10	20	30	1	15	2	40	...	8	...	...	...
Hasanpur ...	364	400	2	10	5	30	50	80	3	200	2	445	...	36	...	...	...
Shahpur ...	221	40	1	10	4	10	22	32	...	...	2	130	...	11	...	...	...
Narainiya ...	129	165	1	7	5	23	21	44	1	20	...	...	...	12	...	...	...
Amroha ...	406	409	1	5	3	70	36	106	3	850	6	1025	...	36	...	...	...
Dhanoura ...	186	645	2	4	2	...	50	50	...	...	1	500	...	50	...	...	...
Basta ...	347	750	1	3	5	22	28	50	1	100	1	400	...	30	...	...	...
Sharifpur ...	50	210	1	8	5	13	30	43	2	130	1	30	...	9	...	...	...
Total ...	3394	3720	22	100	82	316	440	756	22	3005	25	4670	330	470	...	...	...
Grand Totals ...	18127	16019	237	750	812	2443	2757	5200	105	280926	177	236186	635743	7343	622	85103	131
1896 Totals ...	23249	15514	214	593	569	2307	2814	5121	109	225417	148	220088	646405	11602	217	30582	121
Increase ...	...	505	23	157	243	136	...	79	...	55509	29	16098	...	...	405	...	3
Decrease ...	5122	...	...	...	...	...	47	...	4	...	...	...	10662	4259	...	479	...

STATISTICS No. 1.

SUNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.											MINISTERIAL SUPPORT.				
		SCHOLARS OF ALL AGES			MISSIONARY COLLECTION.											PASTOR.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non Christians.	Total.	From Churches.	From Sunday-schools.	Church Expenses.	Indian Sunday-school Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational Purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishops.	For General Conference Expenses.	Total Ministerial Support.
46	33	211	1347	1558	12	...	...	3	...	...	11	...	6	10	42	84	120	2	...	200
64	18	350	1300	1650	20	...	...	...	...	...	5	...	10	...	35	...	155	5	...	160
6	4	18	102	120	1	...	...	1	...	...	...	...	1	...	3	...	9	...	...	9
1	14	150	...	150	145	22	...	...	...	21	30	...	160	730	1108	1200	...	...	...	1200
28	68	360	1105	1465	105	...	...	...	...	9	18	...	...	36	168	200	280	..	...	480
18	24	110	1000	1110	9	1	...	1	...	...	3	...	...	60	74	...	80	1	...	81
26	35	550	389	939	6	...	32	1	...	3	2	...	6	..	50	...	60	2	...	62
28	26	360	1200	1560	11	1	...	3	...	...	2	...	2	...	19	...	76	1	...	77
217	222	2109	6443	8552	309	24	32	9	...	33	71	...	185	836	1499	1484	780	11	...	2275
28	45	280	850	1130	71	...	...	10	18	9	9	...	59	1000	1176	844	90	...	...	934
13	16	46	167	213	5	...	...	...	...	...x	.. x	...	...	...	6	...	24	...	...	24
8	3	10	156	166	3	...	...	...	...	...	...x	...	...x	...	3	...	15	...	...	15
5	8	25	218	243	4	...	...	...	...	...	.. x	...	...x	...	4	...	15	...	...	15
2	13	35	4	39	6	...	...	...	...	...	2	...	3	...	12	...	15	...	...	15
5	4	30	219	249	4	...	...	...	...	...	...x	...	...x	...	5	...	24	...	...	24
61	89	426	1614	2040	93	...	...	10	18	10	13	...	62	1000	1206	844	183	...	...	1027
15	15	240	375	615	42	...	...	1	...	5	6	...	20	...	74	...	94	5	...	99
6	9	280	10	290	4	...x	...	...	...	...	...	...	...	...	5	...	31	1	...	32
9	12	122	38	160	8	...	...	1	...	...	2	...	...	...	11	...	36	1	...	37
5	9	350	...	350	3	...x	...	...	...	...	...	...	...	...	4	...	30	1	...	31
8	13	390	20	410	7	2	...	1	...	...	1	...	1	...	12	...	48	1	...	49
7	9	240	72	312	6	...	...	...	...	1	...	...	1	...	9	...	34	1	...	35
3	4	55	10	65	2	...x	...	...	...	...	...	...	...	...	3	...	15	...	...	16
10	15	160	40	200	8	2	...	1	...	1	1	...	2	...	16	...	48	1	...	49
5	7	175	25	200	5	...x	...	...	...	...	1	...	1	...	7	...	24	2	...	26
7	7	235	55	290	7	...	...	...	...	...	1	...	...	...	8	...	24	1	...	25
15	19	300	150	450	15	1	...	1	...	...	2	...	4	...	23	...	48	1	...	49
7	13	693	8	701	9	...	...	1	...	1	1	...	1	...	14	...	48	...	...	48
8	8	252	18	270	7	...	...	...	...	...	1	...	1	...	9	...	36	1	...	37
5	5	275	50	325	3	...	...	...	...	...	...	...	...	...	4	...	30	...	...	30
110	145	3767	871	4638	126	6	...	7	...	9	19	...	32	...	200	...	547	16	...	563
053	1396	20926	15769	36695	1248	109	87	112	34	168	365	158	460	2496	5243	4314	4462	89	9	8876
022	1328	19441	18979	38420	2114	115	126	50	19	205	565	1017	335	4015	8546	5104	6431	101	41	11677
13	68	1485	...	...	...	...	...	62	...	...	...	...	125	...	...	...	...	...	...	...
..	...	...	3210	1725	866	6	39	...	15	37	200	859	...	1519	3303	790	1969	12	32	2801

NAMES OF CIRCUIT.	WORKERS.											
	Foreign Missionaries.	Missionaries' wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	Christian Teachers not Preachers or Exhorters, both Male and Female.	Bible Readers.	Colporteurs, not Exhorters or otherwise counted.	Other Paid Workers.	Total.
MORADABAD DISTRICT.												
Bijnor ...	1	1	...	2	2	3	5	5	8	...	...	27
Chandausi ...	...	...	...	...	1	1	3	13	1	...	...	19
Dhampur ...	...	...	...	...	1	2	3	4	1	1	...	12
Kanth ...	...	...	...	...	...	2	2	4	2	...	...	10
Kirathpur ...	...	...	...	...	1	...	2	5	1	...	...	9
Kundarki ...	...	...	...	...	...	2	4	1	1	...	...	8
Mandawar ...	...	...	...	...	1	1	5	5	2	...	...	14
Moradabad ...	1	1	1	4	2	12	10	25	7	1	...	64
Nagina ...	...	...	...	...	1	2	3	6	3	...	...	15
Najibabad ...	...	...	...	...	...	1	2	3	2	...	...	8
Nurpur ...	...	...	...	...	...	4	...	4	2	...	...	10
Seohara ...	...	...	...	...	...	1	5	9	3	...	...	18
Shekot ...	...	...	...	...	...	3	1	6	2	...	...	12
Thakurdwara ...	...	...	...	...	...	1	2	5	2	...		10
Total ...	2	2	1	6	9	35	47	95	37	2	...	236
GONDA DISTRICT.												
Bahraich ...	...	...	...	..	1	3	2	6	6	1	...	19
Bhinga ...	...	...	...	...	1	3	2	1	3	..	..	10
Balrampur ..	...	..	...	...	1	3	2	1	5	...	..	12
Colonelganj ...	...	...	...	..	1	1	2	1	4	...	...	9
Gonda ...	...	...	1	2	1	3	1	7	6	1	...	22
Kaisarganj ...	...	...	...	...	1	1	2	1	3	...	...	8
Mankapur and Nawabganj ...	...	...	...	..	2	2	5	3	8	1	...	21
Nanpara ..	...	..	..	..	...	2	1	1	3	...	...	7
Total ...	...	...	1	2	8	18	17	21	38	3	...	108
PILIBHIT DISTRICT.												
Fathganj West ...	...	...	..	...	1	3	5	7	10	...	...	26
Pilibhit ...	...	...	...	...	1	2	5	7	7	..	...	22
Baheri ...	...	...	...	...	1	2	3	6	8	...	...	20
Nawabganj ...	...	...	...	...	...	2	3	4	6		..	15
Rampur ..	..	...	...	...	...	3	4	6	9		...	22
Sirauli ...	...	...	...	...	1	4	3	7	7		..	22
Puranpur ...	..	...	...	..	...	1	2	3	4	...	...	10
Shahi ..	..	...	...	..	1	2	3	6	7	...	...	19
Mirganj ..	...	..	...	..	...	1	2	2	4	...	...	9
Bisrapur ...	...	...	...	...	..	2	4	6	8	...	...	20
Nanak ...	...	...	..	...	.	1	4	5	7	..	...	17
Total ..	...	..	...	...	5	23	38	59	77	...	...	202

FOR THE YEAR ENDING WITH 31st DECEMBER, 1896.

STATISTICS No. 1.

Accessions.				Native Christian Community.			Money Collected in India.								
									For Schools.						
From Islamism.	From Hindus of all castes.	From European and other Christians.	Total accessions.	Adults.	Children.	Total.	For Benevolent Societies.	For Ministerial Support.	Government aid.	Fees.	Donations.	For Colportage work.	For Dispensary and Hospital work.	For any other purpose.	Total collected in India.
...	50	25	75	966	380	1346	54	106	490	...	...	...	...	...	650
...	19	...	19	402	200	702	19	25	...	...	...	...	...	...	44
...	15	...	15	413	37	450	4	23	...	...	...	...	...	...	27
...	66	...	66	390	228	618	4	23	...	...	...	...	...	...	28
...	46	...	46	545	318	863	4	16	...	...	...	...	...	...	20
...	62	18	80	709	340	1049	7	30	...	...	...	...	...	...	37
...	20	55	75	1002	405	1407	8	22	...	...	...	...	...	...	30
...	181	55	236	1402	587	1989	268	414	3380	975	...	15	...	150	5202
3	18	30	41	482	188	670	4	21	...	...	...	...	...	...	24
1	...	29	30	96	47	143	6	24	...	...	...	...	...	...	30
...	34	2	36	304	196	500	4	32	...	...	...	...	...	...	36
...	45	...	45	415	204	619	3	15	...	...	...	...	...	...	19
...	19	...	19	592	200	792	1	25	...	...	...	...	...	...	26
...	33	...	33	257	233	490	4	20	...	...	...	...	...	...	24
4	598	214	816	7975	3663	11638	390	797	3870	975	...	15	...	150	6127
...	30	9	39	233	85	318	75	146	350	140	120	...	...	...	831
...	18	5	23	262	56	318	8	54	16	24	...	...	...	...	102
2	24	6	32	193	49	242	15	54	...	18	96	...	...	...	183
3	24	3	30	137	44	181	9	31	...	12	...	...	...	...	52
...	38	1	39	117	56	173	65	79	672	108	60	...	...	...	984
2	70	7	79	147	41	188	6	25	...	...	..	...	...	...	31
...	41	10	54	163	38	201	13	66	36	...	...	...	...	...	115
...	38	12	50	115	25	140	...	22	...	...	..	...	...	...	22
7	286	53	346	1,367	394	1,761	191	477	1074	302	276	...	...	...	2,320
1	134	...	135	895	268	1,163	93	95	60	24	..	...	...	...	272
...	158	...	158	378	130	508	60	57	...	...	...	...	...	...	117
...	56	...	56	512	88	600	16	36	...	...	...	...	...	...	52
...	49	...	49	419	71	490	10	38	..	...	...	...	...	...	48
...	48	...	48	374	50	424	14	38	..	...	...	...	...	...	52
...	84	...	84	756	314	1,070	40	65	...	...	...	...	...	...	105
3	35	...	38	114	20	134	9	56	...	...	...	...	...	...	65
...	68	...	68	480	66	546	16	49	...	...	...	...	...	...	65
..	21	...	21	310	32	342	7	38	...	...	...	...	...	...	45
...	54	...	54	589	53	642	17	49	...	...	...	...	...	...	66
...	30	...	30	401	80	481	16	37	...	...	...	...	...	...	53
4	737	..	741	5,228	1,172	6,400	298	558	60	24	...	...	...	...	940

NAMES OF CIRCUITS.	Workers.											
	Foreign Missionaries.	Missionaries' wives,	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	Christian Teachers not Preachers or Exhorters, both Male and Female.	Bible Readers.	Colporteurs, not Exhorters or otherwise counted.	Other Paid Workers.	Total.
Bareilly District.												
Aonla ...	...	...	...	...	1	2	6	6	13	...	...	28
Bareilly ...	2	1	4	3	3	10	55	25	5	1	9	118
Sadar Bazar ...	...	...	...	1	1	...	5	7	...	...	...	14
Bhamora ...	...	...	...	...	1	...	6	3	2	...	...	12
Bilsi ...	...	...	...	...	1	3	6	6	3	...	...	19
Binawar ...	...	...	...	...	...	3	1	2	3	...	...	9
Bisauli ...	...	...	...	...	1	3	5	8	7	1	1	26
Budaun ...	1	1	1	...	1	5	3	14	4	1	3	34
Dataganj ...	...	...	...	...	1	1	3	4	4	...	...	13
Faridpur ...	...	...	...	...	1	1	7	3	4	...	...	16
Jalalabad ...	...	...	...	...	1	...	3	11	3	...	...	18
Kakra'a ...	...	...	...	..	1	2	1	8	6	...	...	18
Khera Bajhera ...	...	...	...	...	1	2	4	1	1	...	...	9
Miranpur Katra ...	...	...	...	...	...	2	2	10	5	...	...	19
Panapur ...	...	...	...	...	1	1	3	3	2	...	...	10
Pawayan ...	...	...	...	...	1	2	5	3	4	...	...	15
Shahjahanpur East ...	1	1	...	...	1	4	4	4	2	...	2	19
Do West ...	1	1	1	2	1	3	4	3	1	...	...	17
Tilhar ...	...	...	...	...	1	2	5	13	7	...	...	28
Ujhani ...	...	...	...	...	...	1	5	...	2	...	5	13
Total ...	5	4	6	6	19	47	133	134	78	3	20	455
Garhwal District.												
Gadolli ...	1	1	...	...	...	2	...	1	...	...	...	5
Kainur ...	...	...	...	...	...	2	3	2	5	...	...	12
Lansdowne ...	...	...	...	...	1	2	2	2	4	...	...	11
Pauri and Kotedwara ...	1	1	1	2	1	3	8	17	10	...	1	45
Rammi ...	...	...	...	...	1	2	...	2	2	...	...	7
Srinagar ...	...	...	...	...	...	1	2	1	2	...	...	6
Total. ...	2	2	1	2	3	12	15	25	23	...	1	86
Kumaon District.												
Bhot ...	...	...	1	1	3	...	3	2	5	1	...	13
Dwarahal ...	1	1	...	1	...	5	8	8	11	...	...	35
Naini Tal English ...	2	2	3	5	...	...	...	...	...	...	...	12
Naini Tal Hind. ...	1	1	...	1	1	5	5	6	2	1	4	27
Pithoragarh ...	...	...	2	2	1	2	9	7	19	1	1	44
Total ...	4	4	6	10	5	12	25	23	27	3	5	131

FOR THE YEAR ENDING WITH 31st DECEMBER, 1897.

STATISTICS No. 1.

Accessions.				Native Christian Community.			Money Collected in India.								
									For Schools.						
From Islamism.	From Hindus of all castes.	From European and other Christians.	Total accessions.	Adults.	Children.	Total.	For Benevolent Societies.	For Ministerial Support.	Government aid.	Fees.	Donations.	For Colportage work.	For Dispensary and Hospital work.	For any other purpose.	Total collected in India.
...	159	...	159	635	480	1115	9	59	...	...	...	...	...	...	68
...	55	7	62	846	376	1222	59	495	720	1455	...	...	1017	130	3877
...	29	3	32	210	114	324	71	32	...	50	1	...	...	...	155
...	3	17	20	267	148	415	4	16	...	...	...	...	...	...	20
...	26	17	43	915	491	1406	12	53	...	...	...	...	...	...	65
...	4	39	43	372	243	615	5	25	...	...	...	...	...	...	30
...	386	10	396	1027	519	1546	25	59	...	...	...	...	...	...	84
...	37	8	45	545	328	873	104	183	1520	1394	...	...	...	...	3201
...	42	...	42	658	119	777	4	48	...	...	...	...	...	...	52
...	52	8	60	287	163	450	4	33	...	...	...	1	...	...	38
...	60	9	69	283	109	392	131	42	...	...	...	...	...	...	173
...	35	28	63	465	260	725	6	30	...	...	...	...	...	...	36
..	18	...	18	126	96	222	1	24	...	...	...	...	...	...	26
...	51	6	57	261	111	372	4	24	...	...	...	...	...	...	28
3	26	4	33	193	85	278	9	26	144	...	...	...	...	...	179
...	50	3	53	302	146	448	6	36	...	...	...	...	...	...	42
...	33	19	52	275	80	355	61	113	2640	1400	...	...	400	...	4614
7	35	10	52	269	233	502	48	83	647	70	165	...	...	24	1237
...	25	4	29	312	119	431	5	36	...	...	...	...	...	...	41
...	23	...	23	527	304	831	1	22	...	...	...	...	...	...	23
10	1149	192	1351	8775	4524	13299	570	1441	5671	4369	166	1	1417	154	13789
...	1	...	1	22	39	61	13	25	...	...	...	...	...	...	38
...	2	1	3	30	13	43	4	8	...	...	...	...	...	...	12
...	15	7	22	53	20	73	7	10	...	...	...	...	...	...	17
...	13	14	27	327	169	496	177	77	1274	652	...	...	50	...	2230
...	2	2	4	13	10	23	8	8	...	...	...	...	...	...	16
...	...	1	1	14	18	32	4	6	...	...	...	...	...	...	10
...	33	25	58	459	269	728	213	134	1274	652	...	...	50	...	2323
...	4	3	7	16	55	71	52	6	...	...	...	.	...	...	58
...	2	...	2	131	53	184	173	20	.	245	..	..	450	...	888
...	...	..	...	...	..	...	193	1268	...		..	...	...	...	1461
2	74	14	90	347	86	433	41	120	720	905	...	...	...	...	1786
...	10	12	22	301	122	423	217	210	720	...	...	...	250	63	1460
2	90	29	121	795	316	1111	67616	2414	4011	50	...	...	700	63	5653

NAMES OF CIRCUITS.	Workers.											
	Foreign Missionaries.	Missionaries' wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	Christian Teachers not Preachers or Exhorters, both Male and Female.	Bible Readers.	Colporteurs, not Exhorters or otherwise counted.	Other Paid Workers.	Total.
Oudh District.												
Barabanki ...	...	...	...	...	1	11	3	4	12	...	5	36
Hardoi ...	...	...	...	...	1	11	11	...	12	2	2	39
Itaunja ...	...	...	...	...	1	...	1	...	1	...	...	3
Lucknow Eng, ...	1	1	...	...	...	1	...	...	...	...	1	4
Lucknow Hind. ...	4	3	5	2	2	11	5	52	6	1	...	91
Rae Bareli ...	...	...	..	...	1	5	11	...	6	1	...	24
Shahabad ...	...	...	...	...	1	3	7	17	12	1	5	46
Unao ...	...		...	...	1	6	2	16	8	1	..	34
Total ...	5	4	5	2	8	48	40	89	57	6	13	277
Sitapur District.												
Sitapur ...	1	1	1	2	1	8	...	12	6	2	...	34
Sidhauli ...	...	...	...	...	2	2	4	...	5	...	...	13
Lakhimpur ...	...	...	...	...	1	1	...	...	3	...	2	7
Bara Gawn ...	...	...	...	...	1	1	3	...	2	...	...	7
Mohamadi ...	...	...	...	...	1	3	2	1	5	...	...	12
Isa Nagar ...	...	...	...	...	1	...	2	...	3	1	4	11
Total. ...	1	1	1	2	7	15	11	13	24	3	6	84
Sambhal District.												
Sambhal ...	...	..	...	...	1	6	5	12	6	...	...	30
Babukhera ...	..	...	..	...	...	2	1	3	3	...	...	9
Rasulpur ...	...	...	...	...	...	2	2	7	2	...	..	13
Rajpura ...	...	...	...	...	...	1	2	6	2	...	..	11
Ganour ...	...	..	...	...	1	1	2	6	3	...	...	13
Bahjoi ...	...	...	...	..	..	1	1	4	2	...	..	8
Gangesri ...	...	...	...	...	1	...	1	1	1	...	...	4
Hasanpur ...	...	...	...	...	1	2	4	4	4	...	...	16
Shahpur ...	...	...	...	...	...	1	3	1	3	...	...	8
Naraiiniya ...	...	..	..	...	1	1	1	5	3	...	.	11
Amroha ...	...	..	...		1	1	4	7	7	...	...	20
Dhanaura ..	...	...	..	...	1	2	2	3	2	...	..	10
Basta ...	..	...	..	...	1	1	3	4	4	...	..	14
Sharifpur ...	...	.	...	...	.	1	2	2	3	...	...	8
Total ...	...	...	...	...	8	22	33	65	45	...	...	173
Grand Totals ...	19	17	21	30	71	232	359	524	416	20	45	1755
1896 Totals ...	17	15	23	31	68	226	305	564	403	18	36	1706
Increase ...	2	2	...	...	3	6	54	...	13	2	9	49
Decrease ...	...	...	2	1	...	...	...	40	...	...	...	...

FOR THE YEAR ENDING WITH 31st DECEMBER, 1897.

STATISTICS No. 1.

Accessions.				Native Christian Community.			Money Collected in India.								
									For Schools.						
From Islamism.	From Hindus of all castes.	From European and other Christians.	Total accessions.	Adults.	Children.	Total.	For Benevolent Societies.	For Ministerial Support.	Government aid.	Fees.	Donations.	For Colportage work.	For Dispensary and Hospital work.	For any other purpose.	Total collected in India.
2	105	5	112	253	31	284	42	206	40	117	...	...	...	...	405
...	153	10	163	379	171	550	35	160	20	33	...	...	...	151	399
...	28	2	30	28	...	28	3	9	.	...	...	...	...	...	12
...	...	7	7	...	...	...	1108	1200	...	...	...	...	...	...	2,308
1	44	9	54	423	210	633	168	480	4562	5507	...	...	...	...	10,717
5	90	5	100	186	90	276	74	81	...	24	...	...	...	...	179
1	107	6	114	455	94	549	50	62	...	..	...	...	...	33	145
6	94	...	100	303	67	370	19	77	...	130	...	...	...	26	252
15	621	44	680	2,027	663	2,690	1,499	2275	4622	5811	...	...	...	210	14.417
...	54	8	62	257	246	503	1176	934	930	325	...	...	...	...	3365
2	115	6	123	67	80	147	6	24	...	...	...	...	...	...	31
1	31	...	32	42	10	52	3	15	...	...	...	...	...	...	18
2	28	...	30	32	28	60	5	15	...	...	...	...	...	...	19
...	35	3	38	91	122	213	11	15	...	...	...	...	...	...	26
...	7	1	8	28	19	47	5	24	...	...	...	...	...	...	29
5	270	18	293	517	505	1022	1206	1027	930	325	...	...	...	...	3488
6	30	23	59	284	94	378	74	99	192	42	...	...	...	...	407
...	75	12	87	241	185	426	5	32	...	...	...	...	...	...	37
	10	4	14	257	74	331	11	37	...	...	...	...	...	...	48
...	40	5	45	676	125	801	4	31	...	...	...	...	...	...	35
...	40	27	67	492	370	862	12	49	...	...	...	...	...	...	61
...	33	16	49	452	233	685	9	35	...		...	...	...	...	44
...	20	10	30	406	50	456	3	16	...	...	...	...	...	...	18
...	70	10	80	767	120	887	16	49	32	22	...	...	...	...	119
...	22	10	32	262	168	430	7	26	...	...	...	...	...	...	33
...	19	25	44	296	65	361	8	25	..	...	...	...	...	...	33
...	76	30	106	817	98	915	23	49	...	...	...	...	...	...	72
...	50	...	50	834	495	1.329	14	48	...	..	...	...	...	...	62
..	35	15	50	1,099	247	1,346	9	37	...	...	...	...	...	...	46
..	30	13	43	261	113	374	4	30	...	...	...	...	...	...	34
6	550	200	756	7,144	2,437	9,581	200	564	234	64	...	...	...	...	1,052
53	4334	775	5162	34287	13943	48230	5288	8876	19165	13672	442	16	2220	764	50443
73	4264	782	5119	38984	13263	52247	8591	11678	20043	11189	1398	132	850	1378	55211
...	70	...	41	...	680	...	...	...	...	2483	..	...	1370	...	...
20	...	7	..	4697	...	4017	3303	2802	878	...	956	116	...	614	4768

NAME OF CIRCUIT.	VERNACULAR SCHOOLS.									
	Number of Boys' Schools.	No. ON ROLL AT THE END OF THE YEAR.			Average daily attendance.	Girls' Schools.	No. ON ROLL AT THE END OF THE YEAR.			Average daily attendance
		Christians.	Non-Christians.	Total.			Christians	Non-Christians.	Total.	
MORADABAD DISTRICT.										
Bijnor ...	8	96	15	111	65	2	40	15	55	50
Chandausi ...	10	155	60	215	160	6	50	18	68	52
Dhampur ...	5	44	4	48	39	3	25	...	25	19
Kanth ...	3	35	5	40	25	2	16	4	20	13
Kirathpur ...	3	40	...	40	30	1	15	...	15	9
Kundarki ...	5	62	18	80	45	3	26	5	31	14
Mandawar ...	6	80	30	110	95	3	35	15	50	45
Moradabad ...	13	165	30	195	125	22	150	200	350	210
Nagina ...	4	48	10	58	40	2	20	4	24	16
Najibabad ...	3	30	16	46	25	2	17	5	22	20
Nurpur ...	3	36	6	42	38	2	17	1	18	16
Seohara ...	2	49	2	51	39	4	16	4	20	14
Sherkot ...	4	36	3	39	30	1	6	...	6	5
Thakurdwara ...	5	62	...	62	45	3	16	...	16	11
Total ...	74	938	199	1,137	801	56	449	271	720	494
GONDA DISTRICT.										
Bahraich ...	2	80	78	158	100	2	28	31	59	45
Bhinga ...	2	25	33	58	50	...	...	...	...	...
Balrampur ..	1	20	55	75	55	1	6	8	14	10
Colonelganj ...	1	10	35	45	38	...	...	...	...	...
Gonda ...	2	8	101	109	90	...	...	...	...	...
Mankapur and Nawabganj,	2	30	60	90	80	1	...	25	25	19
Nanpara ...	...	...	...	...	...	1	18	4	22	19
Total ...	10	173	362	535	413	5	52	68	120	93
PILIBHIT DISTRICT.										
Fathganj West ...	8	93	37	130	120	4	22	39	61	50
Pilibhit ...	9	50	24	74	70	3	35	38	73	60
Puranpur ...	4	22	28	50	39	1	8	4	12	10
Nawabganj ...	4	66	12	78	60	1	9	2	11	9
Baheri ...	7	50	11	61	50	1	9	4	13	10
Shahi ..	7	80	10	90	82	3	27	23	50	40
Bisalpur ...	7	64	11	75	65	3	24	13	37	30
Mirganj ...	3	38	7	45	40	1	13	1	14	12
Milak ...	4	40	8	48	42	2	19	7	26	22
Sirauli ...	7	86	28	114	100	3	44	15	59	55
Rampur ...	8	37	51	88	75	3	26	25	51	45
Total ..	68	626	227	853	743	25	236	171	407	343

ANGLO-VERNACULAR SCHOOLS.									GRAND TOTALS.				
Boys' Schools.	No. on roll at the end of the year.			Average daily attendance	Girls' Schools.	No. on roll at the end of the year.			Average daily attendance.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls.	Total average daily attendance.
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
1	22	...	22	20	1	61	1	62	57	12	16	250	192
...	...	...	...	...	...	...	...	...	...	16	16	283	212
...	...	...	...	...	...	...	...	...	...	8	7	73	58
...	...	...	...	...	...	...	...	...	...	5	5	60	38
...	...	...	...	...	...	...	...	...	...	4	5	55	39
...	...	...	...	...	...	...	...	...	...	8	8	111	59
...	...	...	...	...	...	...	...	...	...	9	9	160	140
1	170	90	260	226	1	140	...	140	110	37	57	945	671
...	...	...	...	...	...	...	...	...	...	6	7	82	56
...	...	...	...	...	...	...	...	...	...	5	4	68	45
...	...	...	...	...	...	...	...	...	...	5	5	60	54
...	...	...	...	...	...	...	...	...	...	6	9	71	53
...	...	...	...	...	...	...	...	...	...	5	6	45	35
...	...	...	...	...	...	...	...	...	...	8	8	78	56
2	192	90	282	246	2	201	1	202	167	134	152	2,341	1,708
...	...	...	...	...	...		...	...	...	4	11	217	145
...	...	...	...	...	...	...	...	...	...	2	4	58	50
...	...	...	...	...	...	...	...	...	...	2	2	89	65
...	...	...	...	...	...	...	...	...	...	1	2	45	38
...	...	...	...	...	1	76	...	76	56	3	14	185	146
...	...	...	...	...	...	...	...	...	...	3	4	115	99
...	...	...	...	...	...	...	...	...	...	1	1	22	19
...	...	...	...	...	1	76	...	76	56	16	38	731	562
1	13	...	13	13	...	...	...	...	...	13	14	204	133
...	...	...	...	...	...	...	...	...	...	12	12	147	130
...	...	...	...	...	...	...	...	...	...	5	5	62	49
...	...	...	...	...	...	...	...	...	...	5	5	89	69
...	...	...	...	...	...	...	...	...	...	8	8	74	60
...	...	...	...	...	...	...	...	...	...	10	10	140	122
...	...	...	...	...	...	...	...	...	...	10	10	112	95
...	...	...	...	...	...	...	...	...	...	4	4	59	52
...	...	...	...	...	...	...	...	...	...	6	6	74	64
...	...	...	...	...	...	...	...	...	...	10	10	173	155
...	...	...	...	...	...	...	...	...	...	11	11	139	120
1	13	...	13	13	..	...	...	...	...	94	95	1,273	1,099

NAME OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Number of Boys' Schools.	No. ON ROLL AT THE END OF THE YEAR.			Average daily attendance.	Girls' Schools.	No. ON ROLL AT THE END OF THE YEAR.			Average daily attendance.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
BAREILLY DISTRICT.										
Aonla ...	7	90	...	90	70	3	32	...	32	2
Bareilly ...	6	184	118	302	150	16	36	115	151	10
Sadar Bazar ...	4	33	60	93	60	4	37	12	49	3
Bhamora ...	3	40	...	40	25	1	13	...	13	
Bilsi ...	6	104	21	125	85	2	24	2	26	2
Binawar ...	3	40	...	40	32	...	...	...	...	...
Bisauli ...	4	56	6	62	50	2	49	...	49	4
Budaun ...	6	71	...	71	58	9	7	173	180	12
Dataganj ...	4	52	...	52	32	...	...	...	...	...
Faridpur ...	3	36	12	48	35	...	...	...	...	...
Jalalabad ...	6	49	5	54	35	2	9	11	20	1
Kakrala ...	3	105	28	133	102	2	16	12	28	2
Khera Bajhera ...	1	4	11	15	14	2	...	30	30	1
Miranpur Katra ...	4	50	3	53	42	...	...	...	...	...
Panapur ...	1	...	12	12	10	...	...	...	...	...
Pawayan ...	3	22	42	64	48	1	15	15	30	2
Shahjahanpur East ...	2	50	30	80	70	4	...	100	100	8
Do West ...	...	...	...	...	...	...	...	...	...	...
Tilhar ...	4	41	15	56	59	1	17	...	17	...
Ujhani ...	6	57	13	70	40	2	11	...	11	
Total ...	76	1084	376	1460	1007	51	266	470	736	50
GARHWAL DISTRICT.										
Gadolli ...	1	30	...	30	30	...	...	...	...	...
Kainur ...	4	13	57	70	59	..	...	...	...	...
Lansdowne ...	2	3	20	23	20	...	...	...	...	...
Pauri and Kotedwara ...	7	18	59	77	52	3	6	48	54	4
Ramni ...	1	5	15	20	12	...	...	...	...	...
Srinagar ...	1	...	12	12	8	.	...	...	...	...
Total. ...	16	69	163	232	181	3	6	48	54	4
KUMAON DISTRICT.										
Bhot ...	3	...	80	80	57	1	12	...	12	
Dwarahal ...	3	4	37	41	30	1	3	5	8	
Naini Tal English ...	...	...	...	...	...	...	...	...	...	
Naini Tal Hind. ...	6	45	70	115	35	2	10	60	70	
Pithoragarh ...	16	21	615	636	500	1	87	...	87	
Total ...	28	70	802	872	622	5	112	65	177	1

STATISTICS.

ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.				
	NO. ON ROLL AT THE END OF THE YEAR.					NO. ON ROLL AT THE END OF THE YEAR.								
Boys' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.	Girls' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls.	Total average daily attendance.
...	...	...	...	...	...	...	...	...	...	10	13	122	91
1	63	91	154	100	1	300	...	300	200	24	80	907	550
...	...	...	...	...	...	...	...	..	...	8	5	142	90
...	...	...	...	...	...	...	...	...	...	4	4	53	32
...	...	...	...	...	...	...	...	...	...	8	7	151	105
...	...	...	..	...	...	...	...	...	..	3	3	40	32
...	...	...	...	...		...	...	...	...	6	9	111	90
1	98	80	178	163	1	88	...	88	81	17	23	577	427
...	...	...	...	...	...	...	...	...	...	4	4	52	32
...	...	...	...	...	...	...	...	...	...	3	3	48	35
...	...	...	...	...	...	...	...	...	...	8	8	74	48
...	...	...	...	...	...	...	...	...	...	...	7	161	123
...	...	...	...	...	...	...	...	...	...	3	4	53	42
...	...	...	...	...	...	...	...	...	...	4	4	53	42
1	27	...	27	14	1	27	...	27	12	3	3	66	36
...	...	...	...	...	...	...	..	...	...	4	4	94	72
2	109	171	280	200	...	...	...	...	...	8	22	460	350
...	...	...	..	..	1	135	...	135	...	1	...	135	118
...	...	...	...	...	...	...	...	...	...	5	5	56	49
...	...	...	...	...	...	...	...	...	...	8	6	81	45
5	297	342	639	477	4	550	...	550	293	136	214	3,385	2,409
...	...	...	...	...	...	...	...	...	...	1	1	30	30
...	...	...	...	...	...	...	...	...	...	4	3	70	59
...	...	...	...	...	...	...	...	...	...	2	2	23	20
1	36	116	152	104	1	87	...	87	87	10	27	370	284
...	...	...	...	...	...	...	...	...	...	1	1	20	12
...	...	...	...	...	...	...	...	...	...	1	1	12	8
1	36	116	152	104	1	87	...	87	87	21	35	525	413
...	...	...	...	...	...	...	..	...	...	4	4	92	66
1	37	55	92	80	1	34	...	34	30	6	46	175	145
1	72	...	72	72	1	96	...	96	96	2	20	168	168
1	35	80	115	110	...	...	...	...	...	9	16	300	170
1	7	16	23	20	...	...	...	...	...	18	20	716	590
4	151	151	302	282	2	130	...	130	126	39	76	1181	1139

NAME OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Number of Boys' Schools.	No. on roll at the end of the year.			Average daily attendance.	Girls' Schools.	No. on roll at the end of the year.			Average daily attendance.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
OUDH DISTRICT.										
Barabanki ...	6	37	67	104	75	1	2	22	24	16
Hardoi ...	12	85	183	268	240	4	65	17	82	70
Itaunja ...	1	3	12	15	12	...	...	...	...	...
Lucknow Eng. ...	...	...	...	...	...		...	...	...	...
Lucknow Hind. ...	6	70	156	226	200	7	3	153	156	110
Rae Bareli ...	10	54	70	124	115	2	20	180	200	180
Shahabad ...	12	73	77	150	120	3	55	2	57	50
Unao ...	12	62	245	307	280	3	37	15	52	30
Total ...	59	384	910	1294	1042	27	182	389	517	456
SITAPUR DISTRICT.										
Sitapur ...	2	22	18	40	35	...	...	...	...	...
Sidhauli ...	1	7	...	7	6	...	...	...	...	...
Lakhimpur ...	...	...	...	..	..	...	...	...	...	...
Bara Gawn ...	1	3	7	10	6	...	...	...	...	...
Mohamadi ...	1	8	4	12	7	...	...	...	...	...
Isa Nagar ...	..	...	...	...	..	...	...	...	...	...
Total ...	5	40	29	69	54	...	...	...	...	...
SAMBHAL DISTRICT.										
Sambhal ...	5	61	23	84	76	7	36	275	311	284
Babukhera ...	3	37	...	37	30	...	...	...	...	...
Rasulpur ...	5	60	30	90	65	4	8	8	16	12
Rajpura ...	2	24	...	24	18	...	...	...	...	...
Ganour ...	5	43	1	44	35	...	...	...	...	...
Bahjoi ...	4	52	13	65	40	...	...	...	...	...
Gangesri ...	2	10	...	10	8	...	..	...	...	...
Hasanpur ...	4	25	46	71	65	3	10	36	46	36
Shahpur ...	3	16	8	24	18	..	...	...	...	...
Nacainiya ..	5	40	..	40	35	1	5	...	5	4
Amroha ...	6	60	10	70	40	2	10	5	15	10
Dhanaura ...	1	48	8	56	48	1	12	...	12	9
Basta ...	4	48	7	55	40	1	10	...	10	8
Sharifpur ...	3	30	4	34	28	...	8	...	8	6
Total ...	52	554	150	704	546	19	99	324	423	369
Grand Totals ...	388	3938	3218	7217	5409	191	1402	1806	3208	2416
1896 Totals ...	429	4667	3593	8260	6774	201	1729	2123	3852	2987
Increase ...	...	...	...	...	...	...	...	...	...	...
Decrease ...	41	729	375	1043	1365	10	327	317	644	57

ANGLO-VERNACULAR SCHOOLS.									GRAND TOTALS.				
Boys' Schools.	No. on roll at the end of the year.			Average daily attendance.	Girls' Schools.	No. on roll at the end of the year.			Average daily attendance.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls.	Total average daily attendance.
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
1	1	45	56	36	...	...	...	...	...	7	11	174	127
...	...	...	...	...	...	...	...	...	...	16	18	350	310
...	...	...	...	...	...	...	...	...	...	1	1	15	12
...	...	...	...	...	...	...	...	...	...	...	...	...	...
5	115	331	446	426	2	151	3	154	140	20	52	982	876
1	20	27	47	42	...	...	...	...	...	21	8	371	337
...	...	...	...	...	...	...	...	...	...	15	20	207	170
1	2	85	87	70	...	...	...	...	...	16	19	446	380
8	138	488	626	574	2	151	3	154	140	96	129	2545	2212
1	77	64	141	107	1	134	1	135	127	4	18	316	269
...	...	...	...	...	...	...	...	...	...	1	1	7	6
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	1	1	10	6
...	...	...	...	...	...	...	...	...	...	1	1	12	7
...	...	...	...	...	...	...	...	...	...	...	...	...	...
1	77	64	141	107	1	134	1	135	127	7	21	345	288
1	29	61	90	64	...	...	...	...	...	13	19	485	424
...	...	...	..	...	...	...	...	...	...	3	3	37	30
...	...	..	...	...	...	...	..	...	...	9	9	106	77
...	...	..	...	...	...	...	...	...	...	2	2	24	18
...	...	...	...	...	..	...	...	...	...	5	6	44	35
...	...	...	...	...	...	...	...	...	...	4	4	65	40
...	...	...	...	...	...	...	...	...	...	2	1	10	8
...	...	...	...	...	...	...	...	...	...	7	7	117	101
...	...	...	...	...	..	...	...	...	...	3	3	24	18
...	...	...	..	...	...	...	...	...	...	6	6	45	39
...	...	...	...	...	...	...	...	..		8	8	85	50
...	..	...	...	...	...	...	...	...	...	2	2	68	57
...	..	...	...	...	...	..	...	...	..	5	5	65	48
...	..	...	..	...	...	...	...	...	...	3	8	42	34
...		...	...	...	...	...	...	..	...				
1	29	61	90	64		...	...	...	...	72	83	1217	979
23	933	1312	2245	1867	13	1329	5	1334	996	615	843	13814	10682
23	836	1532	2368	1893	11	1034	3	1037	887	664	928	15517	12770
...	97	...	...	...	2	295	2	297	109	...	...	...	...
...	...	220	123	26	...	...	...	..		49	85	1703	2088

NORTH INDIA CONFERENCE STATISTICS.

For the year ending 31st December 1897.

SUNDAY SCHOOL STATISTICS.

NAME OF CIRCUIT.	No. of Sunday Schools				No. of Officers and Teachers.			No. of Scholars of all ages.					Average attendance of Officers, Teachers and Scholars.
	No. of Schools for Boys only.	No. of Schools for Girls only	No. of Schools for both sexes.	Total No. of Schools.	Men.	Women.	Total.	Christians.		Non-Christians.			
								Male.	Female.	Male.	Female.	Total.	
Moradabad District.													
Bijnor ...	14	7	1	22	14	11	25	220	120	35	30	405	537
Chandausi ...	11	6	...	17	12	7	19	255	60	95	15	455	427
Dhampur ...	5	3	...	8	5	3	8	100	60	4	4	168	1
Kanth ...	7	3	...	10	5	4	9	200	20	40	20	280	8
Kirathpur ...	5	1	...	6	5	2	7	115	50	30	10	205	4
Kundarki ...	8	2	...	10	18	2	20	106	26	10	...	142	139
Mandawar ...	4	2	5	11	9	3	12	350	250	55	50	705	657
Moradabad ...	17	22	3	42	31	35	66	350	300	150	350	1150	837
Nagina ...	4	2	...	6	5	5	10	150	38	20	18	226	200
Najibabad ...	4	2	...	6	5	4	9	30	16	16	6	68	39
Nurpur ...	6	3	...	9	10	4	14	60	40	20	...	120	16
Seohara ...	5	4	...	9	5	3	8	49	16	2	4	71	50
Sherkot ...	4	1	...	5	5	3	8	54	6	3	7	70	6
Thakurdwara ...	5	3	...	8	5	3	8	82	35	30	20	167	117
Total ...	99	61	9	169	134	89	223	2121	1037	510	564	4232	3,188
Gonda District.													
Bahraich ...	8	2	1	11	11	8	19	190	71	240	160	661	6[illegible]
Bhinga ...	6	1	...	7	7	5	12	110	90	270	82	552	1[illegible]
Balrampur ..	6	2	2	10	11	6	17	150	125	108	190	573	5[illegible]
Colonelganj ...	5	2	1	8	8	5	13	54	24	130	70	278	20
Gonda ...	3	...	8	11	6	10	16	48	100	300	156	604	5[illegible]
Khisarganj ...	4	...	4	8	4	4	8	95	46	60	35	236	22
Mankapur and Nawabganj, ...	4	1	3	8	7	5	12	98	44	100	68	310	30
Nanpara ...	2	...	1	3	3	2	5	30	20	50	38	138	12
Total ...	38	8	20	66	57	45	102	775	520	1258	799	3352	317
Pilibhit District.													
Fathganj West ...	6	3	1	10	10	4	14	750	250	100	50	1150	1[illegible]
Pilibhit ...	6	3	1	10	12	10	22	500	100	119	56	775	79
Puranpur ...	5	2	1	8	7	4	11	150	50	100	25	325	3[illegible]
Nawabganj ...	2	1	1	4	4	2	6	150	80	50	58	338	30
Baheri ...	6	2	1	9	13	4	17	150	27	70	21	268	28
Shahi ..	6	2	1	9	12	5	17	240	100	100	30	470	42
Bisalpur ...	2	1	1	4	5	2	7	80	60	27	...	167	8[illegible]
Mirganj ...	4	2	1	7	13	4	17	390	100	30	...	520	1[illegible]
Milak ...	2	1	1	4	5	2	7	200	38	20	...	258	24
Sirauli ...	6	2	1	9	13	4	17	400	150	40	...	590	5[illegible]
Rampur ...	3	2	1	6	6	3	9	295	50	...	...	345	32
Total ..	48	21	11	80	100	44	144	3305	1005	656	240	5406	462

NORTH INDIA CONFERENCE STATISTICS.

For the year ending 31st December, 1897.

SUNDAY SCHOOL STATISTICS.

NAMES OF CIRCUITS.	No. of Sunday Schools.				No. of Officers and Teachers.			No. of Scholars of all Ages.					Average attendance of Officers, Teachers and Scholars.
	No. of Schools for Boys only	No. of Schools for Girls only.	No. of Schools for both sexes.	Total No. of Schools.	Men.	Women.	Total.	Christians.		Non-Christians.			
								Male.	Female.	Male.	Female.	Total.	
Bareilly District.													
Aonla ...	...	1	11	12	12	2	14	220	30	...	8	258	200
Bareilly ...	12	14	41	67	56	24	80	421	460	112	115	1108	960
Sadar Bazar ...	10	4	...	14	14	4	18	200	20	23	20	263	180
Dhamora ...	3	1	...	4	3	1	4	60	20	...	...	80	65
Dilsi ...	10	2	1	13	10	2	12	179	153	89	53	474	400
Binawar ...	...	2	5	7	5	2	7	100	40	50	20	210	160
Bisauli ...	...	...	6	6	8	3	11	77	58	...	...	135	100
Budaun ...	10	9	1	20	14	12	26	170	94	80	173	517	400
Dataganj ...	6	...	...	6	6	6	12	100	...	...	...	100	70
Faridpur ...	8	...	...	8	8	...	8	180	...	...	...	180	140
Jalalabad ...	...	2	13	15	11	4	15	99	52	35	10	196	130
Kakra'a ...	10	2	...	12	9	4	13	158	102	28	12	300	240
Khera Bajhera ...	1	2	4	7	6	1	7	39	21	60	40	160	120
Miranpur Katra ...	5	3	...	8	9	5	14	200	20	40	40	300	230
Panapur ...	2	1	1	4	4	1	5	155	10	15	...	180	110
Pawayan ...	8	4	...	12	8	4	12	22	15	42	15	94	70
Shahjahanpur East ...	10	4	1	15	14	6	20	210	40	400	...	650	500
Do West ...	14	...	..	14	8	12	20	314	188	50	80	632	500
Silhar ...	21	6	1	28	13	7	20	400	50	74	150	674	500
Ujhani ...	6	...	2	8	6	2	8	57	11	13	...	81	60
Total ...	136	57	87	280	224	102	326	3361	1384	1110	737	6592	5135
Garhwal District.													
Badolli ...	...	...	1	1	2	2	4	49	4	4	...	57	51
Kainur ...	3	...	1	4	4	2	6	24	12	55	15	106	89
Lansdowne ...	...	...	4	4	4	1	5	26	4	24	...	54	45
Pauri and Kotedwara ...	...	...	18	18	18	12	30	152	172	115	44	483	410
Ramni ...	...	...	4	4	3	3	6	6	3	25	9	43	30
Srinagar ...	2	...	1	3	2	...	2	11	4	38	2	55	41
Total. ...	5	...	29	34	33	20	53	268	199	261	70	798	666
Kumaon District.													
Ahot ...	4	1	4	9	4	4	8	12	9	60	64	145	140
Dwarahal ...	...	...	7	7	10	8	18	56	60	45	...	161	140
Naini Tal English ...	...	...	1	1	3	15	18	65	85	...	...	150	134
Naini Tal Hind. ...	4	1	1	6	11	5	16	23	24	63	64	174	140
Pithoragarh ...	4	9	...	13	16	16	32	156	159	200	140	655	500
Total ...	12	11	13	36	44	48	92	312	337	368	268	1285	1054

NORTH INDIA CONFERENCE STATISTICS.

For the year ending 31st December 1897.

SUNDAY SCHOOL STATISTICS.

NAMES OF CIRCUITS.	No. of Sunday Schools.				No. of Officers and Teachers.			No. of Scholars of all ages.					Average attendance of Officers, Teachers and Scholars.
								Christians.		Non-Christians.			
	No. of Schools for Boys only.	No. of Schools for Girls only	No. of Schools for both sexes.	Total No. of Schools.	Men.	Women.	Total.	Male.	Female.	Male.	Female.	Total.	
Oudh District.													
Barabanki ...	18	13	15	46	20	13	33	194	17	1115	232	1558	120
Hardoi ...	27	5	32	64	13	5	18	200	150	1300	...	1650	151
Itaunja ...	4	1	1	6	3	1	4	10	8	82	20	120	10
Lucknow Eng, ...	...		1	1	3	11	14	60	90	..	..	150	9
Lucknow Hind. ...	14	11	3	28	48	20	68	250	110	925	180	1465	120
Rae Bareli ...	6	8	4	18	12	12	24	80	30	1000	...	1110	107
Shahabad ...	19	3	4	26	22	13	35	425	125	294	95	939	77
Unao ...	19	7	2	28	15	11	26	300	60	1200	...	1560	132
Total ...	107	48	62	217	136	86	222	1519	590	5916	527	8552	731
Sitapur District.													
Sitapur ...	3	3	22	28	28	17	45	147	133	520	330	1130	100
Sidhauli ...	...	...	13	13	8	8	16	26	20	100	67	213	15
Lakhimpur ...	...	...	8	8	1	2	3	6	4	120	36	166	10
Bara Gawn ...	...	...	5	5	5	3	8	15	10	180	38	243	15
Mohamadi ...	..	...	2	2	8	5	13	20	15	4	...	39	
Isa Nagar ...	...	...	5	5	2	2	4	15	15	200	19	249	20
Total ...	3	3	55	61	52	37	89	229	197	1824	490	9940	16
Sambhal District.													
Sambhal ...	2	5	8	15	8	7	15	175	65	100	275	615	61
Babukhera ...	...	...	6	6	6	3	9	200	80	6	4	290	26
Rasulpur ..	5	3	1	9	8	4	12	90	32	20	18	160	12
Rajpura ..	...	...	5	5	8	1	9	250	100	...	..	350	29
Ganour ..	...	...	8	8	10	3	13	330	60	12	8	410	39
Bahjoi ..	4	...	3	7	6	3	9	125	115	40	32	312	28
Gangesri ...	...	..	3	3	2	2	4	40	15	5	5	65	5
Hasanpur ...	3	2	5	10	9	6	15	120	40	25	15	200	15
Shahpur ...	4	..	1	5	4	3	7	125	50	15	10	200	17
Narainiya .	5	1	1	7	6	1	7	155	80	30	25	290	15
Amroha ...	13	1	1	15	15	4	19	250	50	100	50	450	40
Dhanaura .	4	2	1	7	9	4	13	693	...	6	2	701	57
Basta ...	3	2	3	8	6	2	8	204	48	8	10	270	27
Sharifpur ..	..	...	5	5	2	3	5	250	25	21	29	325	28
Total ...	43	16	51	110	99	46	145	3007	760	388	483	4638	401
Grand Totals ...	491	225	381	1053	879	517	1396	14897	6029	11519	4178	36695	307
1896 Totals ..	527	250	245	1022	844	487	1331	13969	5472	13862	5117	38420	325
Increase ...	...	...	136	31	35	30	65	928	557	...	...	...	...
Decrease ...	36	25	...	...	...	...	...	...	...	2271	939	1725	17

Minutes of the Thirty-Fifth Session

OF THE

North India Conference

OF THE

Methodist Episcopal Church,

HELD AT

Shahjahanpur, January 4-10, 1899.

LUCKNOW:
THE METHODIST PUBLISHING HOUSE
1899.

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Secretary, ...	J. W. ROBINSON.
Assistant Secretary, ...	G. C. HEWES.
Vernacular Secretary, ...	S. TUPPER.
Corresponding Secretary, ...	C. L. BARE.
Statistical Secretary, ...	N. L. ROCKEY.
Treasurer for Board, ...	D. L. THOBURN.
Conference Treasurer, ...	J. N. WEST.

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Temperance.—J. C. BUTCHER, G. C. HEWES, M. STEPHEN, H. J. ADAMS, GANGA NATH.

Publishing Minutes.—SECRETARIES, AND AGENT OF THE PUBLISHING HOUSE, LUCKNOW.

To Preach the Annual Sermon.—H. A. CUTTING. *Alternate,* J. H. GILL.

Public Worship.—PRESIDING ELDER AND PREACHER IN CHARGE OF MORADABAD.

Triers of Appeals.

J. BLACKSTOCK, S. S. DEASE, N. L. ROCKEY, W. R. BOWEN, G. H. FREY, M. STEPHEN, W. W. ASHE.

Committee on Conference Relations.

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Epworth League—Board of Control.

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Conference Literary Society.

J. C. BUTCHER, *President;* S. S. DEASE, *Vice-President;* J. N. WEST, *Secretary and Treasurer.*

Trustees of the Theological Seminary and Normal School.

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Local Committee, Naini Tal Schools.

J. H. MESSMORE, E. W. PARKER, F. L. NEELD, J. L. HUMPHREY, S. KNOWLES, S. S. DEASE, T. J. SCOTT, J. ANDERSON, ESQ., W. G. ALLEN, ESQ., J. C. BUTCHER, MRS. BUTCHER, MISS EASTON, MISS THOBURN.

Conference Roll.

CLASS A.—Elders in full connection who have completed the course of study.

Adams, Horace J.	1874	Knowles, Samuel	1858
Ashe, William W.	1895	List, Henry K.	1889
Baldeo Pershad	1893	Mansell, Sabine	1892
Bare, C. L.	1880	Mansell, W. A.	1889
Basant Ram	1894	McArthur, A. G.	1893
Behari Lall I.	1892	Mazhar-ul-Haqq	1893
Behari Lall II.	1889	Messmore, J. H.	1861
Bhikki Lal	1894	Mukerji, H. L.	1886
Blackstock, J.	1875	Mitchell, H. B.	1886
Bowen, W. R.	1882	Neeld, F. L.	1881
Butcher, J. C.	1885	Parker, E. W.	1859
Butler, David M.	1893	Patras, Benjamin	1887
Chhote Lal	1894	Paul, Chiddu S.	1889
Chowfin, David A.	1892	Paul, Stephen	1882
Cocker, Benj. F.	1884	Peters, William	1879
Core, Lewis A.	1889	Phillip, B. S.	1893
Craven, Thomas	1870	Phillip, Samuel	1891
Cutting, Hiram A.	1874	Presgrave, Grafton D.	1894
Cutler, Lucius	1885	Robinson John W.	1892
Dease, Stephen S.	1881	Rockey, Noble L.	1884
Falls, Senaca	1886	Samuel, John F.	1893
Fazl Masih	1893	Scott, Thomas J.	1863
Finch, Superian B.	1894	Scott, Warren M.	1888
Franklin, R. S.	1893	Shipley, Charles	1885
Frey, Geo. H.	1889	Speake, William T.	1890
Gill, Joseph H.	1871	Stephen, Matthew	1882
Greenwold F. W.	1879	Solomon, Abraham	1879
Hancock, C.	1886	Sweet, Aaron	1893
Hewes, G. C.	1891	Thoburn, David L.	1894
Humphrey, J. L.	1857	Tupper, Samuel	1889
Janvier, Joel T.	1864	Wahid-ud-Din, Joseph	1894
Jawala Singh	1894	Waugh, James W.	1859
Jordan, James	1883	West, John N.	1893
Kanhai Singh	1887	Wheeler, Samuel	1889
Karim Masih	1893	Wilson, Harkua	1887
Kidder, D. P.	1885	Yaqub Shah.	1882

CLASS B.—Members in full connection in the studies of the fourth year.

Shadulla Lawrence,	Deacon '92	1893
Bansi Dhar,	" '93	1895
Nizam Ali,	" '93	1896
Joshua S. Samuel,	" '93	1896
Joshua Solomon,	" '94	1896
Joseph Jacob,	" '96	1896
Bahadur Singh,	" '94	1896
Jeseph Dysell,	" '94	1896

CLASS C.—Members in full connection in studies of the third year.

Benjamin Marqus,		..	1896
Ganga Nath,	Deacon	'98	1896
Mohammed Hassan Jan,	,,	'94	1895
Prabbhu Dayal,		..	1897
Albert Frank	,,	'99	1897
Joseph H. Smart,	,,	'97	1897

CLASS C.—Preachers on trial.

Nathaniel R. Childs,			II Year	1897
John H Walter,			,,	1897
Bulaqi Singh,	Deacon	'94	,,	1895
LazarShah	,,	'97	,,	1898
Jhukkan Lal,	,,	'93	,,	1898
Prem Singh,			,,	1898
James Thompkinson			,,	1899
Yaqub Ali	,,		I Year	1889
Kay Silas	,,		,,	1899

SUMMARY.

Missionaries in full connection	....	....	....	21
Hindustani members in full connection		....	....	65
				86
Hindustani members on trial	....	....	....	9
		Total	....	95

Conference Appointments.

BAREILLY DISTRICT.

E. W. Parker, P. E. (*P. O., Shahjahanpur.*)

Aonla, James Jordan.
Bareilly, S. S. Dease, S. Phillip.
,, Hindustani church, W. R. Bowen.
,, Sadar Bazar, Joseph Wahid-ud-Din.
Bhamora, Nizam Ali.
Bilsi, W. T. Speake.
Binawar, supplied by Govind Ram.
Bisauli, H. J. Adams.
Budaun, G. C. Hewes, Bahadur Singh.
Dataganj, Behari Lal II.
Faridpur, C. S. Paul.
Jalalabad, Lucius Cutler.
Kakrala, Basant Ram.
Khera Bajhera, H. L. Mukerji.
Miranpur Katra, supplied by R. Turner.
Mohamdi, Kanhai Singh.
Panahpur, to be supplied.
Pawayan, Aaron Sweet.
Shahjahanpur, John Blackstock, Prabhu Dayal, Prem Singh.
Shahjahanpur West, Joshua Solomon.
Tilhar, H. K. List.
Ujhani, to be supplied.
Bareilly Theological Seminary, T. J. Scott, principal; S. S. Dease, H. L. Mukerji, professors; Jawala Singh, James Tomkinson, teachers.

GARHWAL DISTRICT.

J. H. Gill, P. E. (*P. O., Pauri.*)

Bainoli, F. W. Greenwold.
Gadoli, W. W. Ashe (P. O., Pauri.)
Kainur, D. A. Chowfin.
Lansdowne and Kotdwara, supplied by Edward Thomson.
Pauri, J. H. Gill, F. L. Neeld.
Ramni, Sabin Mansell.
Srinagar and Tilhar, supplied by Kwankin.
Mission Hospital and Dispensary, to be supplied.

GONDA DISTRICT.

William Peters, P. E. (*P. O., Bahraich.*)

Bahraich, supplied by Ferris Wittke.
Balrampur, Behari Lal.
Bhinga, J. S. Samuel.
Gonda, S. B. Finch.
Kaisarganj, Baldeo Parshad.
Karnalganj, S. Wheeler.
Mankapur, J. F. Samuel.
Nanpara, supplied by L. J. McGee.

Nawabganj, Joseph Dysell.
Sujauli, C. Hancock.
Supernumerary, T. Craven.

KUMAUN DISTRICT.

Samuel Knowles, P. E. (*P. O., Nani Tal.*

Bhot, Harkua Wilson.
Dwarahat, N. L. Rockey, Shadulla Lawrence.
Gangolihat, supplied by Chamrua Wilson.
Haldwani, supplied by J. W. Todd.
Lahu Ghat, supplied by D. S. Hukill.
Lobha, supplied by Gauri Datt.
Nani Tal, Hindustani church, supplied by B. M. Dass.
,, English church and circuit, J. L. Humphrey
,, Boys' High School, J. C. Butcher.
Pithoragarh, Benjamin Patras.
Ramnagar, Benjamin Marqus.
Supernumerary, J. W. Waugh.

MORADABAD DISTRICT.

J. H. Messmore, P. E. (*P. O., Bijnour.*)

Bijnour, Seneca Falls.
Chandausi, Matthew Stephen.
Dhampur, Fazl Masih.
Kanth, supplied by B. S. Budden.
Kiratpur, Bansi Dhar.
Kundarki, Lazar Shah.
Mandawar, H. B. Mitchell.
Moradabad, L. A. Core, Mazhar ul Haqq.
,, High School, L. A. Core, J. Jacob.
Nagina, Charles Shipley.
Najibabad, supplied by Benj. McGregor.
Nurpur, supplied by Gulab Singh.
Seohara, supplied by Jabbhu Lal I.
Sherkot, supplied by Peter Merrill.
Thakurdwara, supplied by Mohan Singh.

OUDH DISTRICT.

W. A. Mansell, P. E. (*P. O., Sitapur.*)

Barabanki, Ganga Nath.
Baragaon, J. H. Smart.
Hardoi, S. Tupper, Jukkhan Lal.
Khairabad, B. F. Cocker.
Lakhimpur, D. P. Kidder.
Lucknow circuit, J. W. Robinson, Albert Frank.
,, English church, J. W. Robinson.
,, Hindustani church, D. M. Butler.
Lucknow Reid Christian College, C. L. Bare, J. N. West, G. D. Presgrave.
,, Methodist Publishing House, D. L. Thoburn.
Rae Bareli, G. H. Frey.
Shahabad, Yaqub Shah.
Sidhauli, A. G. McArthur.
Sitapur, Chhote Lal, Kay Silas.
Unao, Yaqub Ali.
Editor Kaukab i Hind, J. W. Robinson.
Transferred to N.-W. I. Conference, J. B. Thomas.

PILIBHIT DISTRICT.

Stephen Paul, P. E. (*P. O., Fatehganj West.*)
Bhojipura, Nathaniel R. Childs.
Bisalpur, supplied by Jabbhu Lal II.
Fatehganj West, Stephen Paul.
Jahanabad, John H. Walter.
Milak, supplied by Ghasa Ram.
Mirganj, supplied by Kullu Singh.
Nawabganj, supplied by Girdhari Lal.
Pilibhit, supplied by Keshri Singh.
Puranpur, supplied by Moti Lal.
Rampur, supplied by Ase Ram.
Shahi, supplied by Kaliyan Singh.
Sirauli, Bhikki Lal.
Supernumerary, Abraham Solomon.

SAMBHAL DISTRICT.

H. A. Cutting, P. E. (*P. O., Sambhal.*)
Amroha, Warren Scott.
Babukhera, Bulaqi Singh.
Bahjoi, supplied by Mathura Parshad.
Basta, Karim Masih.
Bhanaura, Ghasa Singh.
Gunnaur, R. S. Franklin.
Hasanpur, B. S. Phillip.
Narainiya, Mohammed Hasan Jan.
Rajpura, supplied by Lachman Singh.
Rasulpur, supplied by Manphul Singh.
Sambhal, supplied by Mauladad Khan.
Shahpur, to be supplied.
Sharifpur, supplied by Nirmal Singh.

WOMAN'S CONFERENCE.

BAREILLY DISTRICT.

Bareilly, Girls' Orphanage, Miss English, Miss Loper.
,, City and Evangelistic work, Miss Wilson, Miss Ingram.
,, Medical work, Mrs. Dease.
,, Womans' School, Mrs. Scott, Mrs. Mukerji.
Budaon, City and Zanana work, Mrs. Hewes.
,, Girls' Boarding School, Miss Greene.
Shahjahanpur, Girls' Boarding School and District work, Mrs. Parker.
,, City work, Mrs. Blackstock.
On leave to America, Miss Bryan, M. D.
Transferred to the Bombay Conference, Miss Heafer.

GARHWAL DISTRICT.

Pauri, Girls' Orphanage and Boarding School, Miss Kyle.
,, Village schools, Mrs. Ashe.
,, District work, Mrs. Neeld.

GONDA DISTRICT.

Bahraich and District work, Miss Peters.
Gonda, Girls' Boarding School, Miss Scott.
,, Evangelistic and City work, Miss Hoge.

KUMAUN DISTRICT.

Bhot, Miss Sheldon, M. D., Miss Brown.
Chandag, Miss Reed.
Dwarâhat, Mrs. Rockey.
Naini Tal, Hindustani work, Mrs. Wilson.
,, English work, Mrs Humphrey.
,, Wellesley Girls' High School, Miss S. A. Easton, Miss Sellars, Miss Curts, Miss Carver.
,, Oak Openings Boys' School, Mrs. Butcher, Miss Pritchard.
Pithoragarh, Miss Budden, Miss Tresham.
District work, Mrs. Knowles.

MORADABAD DISTRICT.

Bijnour, Mrs. Messmore.
Moradabad, Village work and Muhalla schools, Mrs. Core.
,, City and evangelistic work, Miss Means.
,, Girls' High School, Miss Alice Means.

OUDH DISTRICT.

Lucknow, Woman's College, and High School, Miss Thoburn, Miss Nichols, Miss Collins, Miss Hardie, Miss Newton.
,, Deaconess' Home, Zanana work and City schools, Miss Fuller, Miss LaBarre.
,, Reid Christian College, Mrs. Bare, Mrs. West.
,, English church and Circuit work, Mrs. Robinson.
Sitapur, Girls' Boarding School, Miss Easton.
,, Zanana work, Mrs. Tucker.
,, District work, Mrs. Mansell.
Editor, Rafiq-i-Niswan, Miss Thoburn.
Transferred to Bengal-Burmah Conference, Miss Widdifield.

PILIBHIT DISTRICT.

District work, Mrs. Paul.

SAMBHAL DISTRICT.

District work, Mrs. Cutting.

Disciplinary Questions.

1. Who have been Received by Transfer, and from what Conferences?
   John C. Butcher, from the Rock River Conference.
2. Who have been Readmitted?
   None.
3. Who have been Received on Credentials, and from what Churches
   None.
4. Who have been Received on Trial?
   (*a*) In Studies of First Year.
   Yaqub Ali, Kay Silas.
   (*b*) In Studies of Third Year.
   None.
5. Who have been Continued on Trial?
   (*a*) In Studies of First Year.
   None.
   (*b*) In Studies of Second Year.
   Lazar Shah, Prem Singh, Jukkhan Lal, James Thompkinson, Nathaniel R. Childs, John H. Walter, Bulaqi Singh.
   (*c*) In Studies of Third Year.
   None.
   (*d*) In Studies of Fourth Year.
   None.
6. Who have been Discontinued?
   Mohan S. Bailey.
7. Who have been Admitted into Full Membership?
   (*a*) Elected and Ordained Deacons this year.
   Albert Frank.
   (*b*) Elected and Ordained Deacons previously.
   Ganga Nath, John N. West, *Joseph H. Smart, Prabbhu Dayal, Mohammed Hassan Jan.*
8. What members are in Studies of Third Year.
   (*a*) Admitted into Full Membership this year.
   Albert Frank, Joseph H. Smart, Prabbhu Dayal, Mohammed Hassan Jan, Ganga Nath.
   (*b*) Admitted into Full Membership previously.
   Benjamin Marqus.
9. What Members are in Studies of Fourth Year?
   Shadulla Lawrence, Bansi Dhar, Nizam Ali, Joshua S. Samuel, Joshua Solomon, Joseph Jacob, Bahadur Singh, Joseph Dysell.

10. What Members have Completed the Conference Course of Study?
   (a) Elected and Ordained Elders this year.
      Joseph Wahid-ud-Din.
   (b) Elected and Ordained Elders previously.
      David A. Chowfin, John N. West, Sabine Mansell, Chhote Lal, Bhikki Lal.

11. What others have been Elected and Ordained Deacons?
   (a) As Local Preachers.
      John W. Norton, Chamrua Wilson, Kaliyan Singh.
   (b) Under Missionary Rule.
      None.

12. What others have been Elected and Ordained Elders?
   (a) As Local Deacons.
      None.
   (b) Under Missionary Rule.
      None.

13. Was the Character of each Preacher examined?
      This was strictly done, as the name of each preacher was called in open conference.

14. Who have been Transferred, and to what Conferences?
      J. B. Thomas, to the North-West India Conference.

15. Who have Died?
      P. T. Wilson.

16. Who have been Located at their own Request?
      None.

17. Who have been Located?
      None.

18. Who have Withdrawn?
      S. D. Sanwal, G. E. Ferguson.

19. Who have been permitted to Withdraw under Charges or Complaints?
      Faredun Presgrave, Dilawar Singh, G. D. Spencer.

20 Who have been Expelled?
      None.

21. What other personal Notation should be made?
      Parchments were restored to *B. M. Dass.*

22. Who are the Supernumerary Preachers?
      J. W. Waugh, Thomas Craven, Abraham Solomon.

23. Who are the Superannuated Preachers?
      J. T. Janvier.

24. Who are the Triers of Appeals?
      John Blackstock, S. S. Dease, N. L. Rockey, W. R. Bowen, W. W. Ashe, G. H. Frey, Matthew Stephen.

25. What is the Statistical Report for this year?
      See Statistics.

26. What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?
      Rs. 4,185.

27. **What are the Claims on the Conference Fund?**
Rs. 1,296.

28. **What has been Received on these Claims, and how has it been Applied?**
Full amount received and paid to claimants.

29. **Where are the Preachers Stationed?**
See Appointments.

30. **Where shall the next Conference be held?**
Moradabad.

NOTE.—*Names of Conference undergraduates are printed in italics.*

Conference Journal.

FIRST DAY.

SHAHJAHANPORE, *January 4th, 1899.*

Opening Exercises.—The North India Conference of the Methodist Episcopal Church convened for its thirty-fifth annual session in the Bidwell Memorial school hall in Shahjahanpore on Wednesday, January 4th, 1899, at eleven o'clock A. M., Bishop J. M. Thoburn presiding. After the opening devotional exercises the Bishop addressed the conference on the general condition and outlook of the work.

Roll Call.—The secretary of the last conference called the roll, and eighty-four members and probationers answered to their names. Thirteen members and one probationer were absent.

Secretaries.—On the motion of E. W. Parker, J. W. Robinson was elected secretary, G. C. Hewes assistant secretary, Samuel Tupper vernacular secretary, and N. L. Rockey statistical secretary.

Conference Treasurer.—On the motion of D. L. Thoburn, J. N. West was elected conference treasurer.

Hours of Session.—On motion of E. W. Parker, the time of the conference sessions was fixed at from eleven A. M. until two P. M. daily.

Introductions.—Rev. J. C. and Mrs. Butcher, Miss Scott and Miss Heafer, recently returned from furlough, and Miss Means and Miss Ingram, newly arrived missionaries, were called forward and presented to the conference.

Transfers.—Bishop Thoburn announced the transfer to the conference of Rev. J. C. Butcher, from the Rock River conference.

Standing Committees.—On motion of N. L. Rockey, after the substitution of the name of D. A. Chowfin for that of G. E. Ferguson on the committee on statistics, the standing committees as appointed at the last session of the conference were accepted.

Committee on Memoirs.—On motion of L. A. Core, T. J. Scott, W. A. Mansell and Chhote Lal were appointed a committee on memoirs.

Public Worship.—On motion of T. J. Scott, E. W. Parker, G. D. Presgrave, J. Blackstock and Prabbhu Dayal were appointed a committee on public worship.

Thirteenth Question.—The Thirteenth Question, "Was the character of each preacher examined?" was called. The name of E. W.

Parker was called, his character passed and he reported the work of the Bareilly district. The names of James Jordan, Samuel Phillip, W. R. Bowen, W. T. Speake, H. J. Adams, Bihari Lal II, C. S. Paul, Lucius Cutler, Basant Ram, H. L. Mukerji, Aaron Sweet, John Blackstock, G. D. Presgrave, H. K. List, T. J. Scott and Jawala Singh were called, their characters were passed and they reported their collections.

Withdrawal of F. Presgrave.—On the motion of the presiding elder of the Bareilly district, Faredun Presgrave was allowed to withdraw under charges from the ministry of the Methodist Episcopal church.

Thirteenth Question Resumed.—Garhwal district was called. The character of J. H. Gill was passed and he reported the work of his district. The names of F. W. Greenwold and W. W. Ashe were called, the Board of Examiners reported, their characters were passed and they reported their collections.

Gonda District was called. The character of William Peters was passed and he reported the work of his district. The names of Bihari Lall I, J. F. Samuel, S. B. Finch, Baldeo Pershad, and Samuel Wheeler were called, their characters passed and they reported their collections.

Kumaon district was called. The character of Samuel Knowles was passed and he reported the work of his district The names of Harkua Wilson, N. L. Rockey, J. L. Humphrey, F. L. Neeld and Benjamin Patras were called, their characters were passed and they reported their collections.

Withdrawal of S. D. Sanwal.—On the motion of J. L. Humphrey, S. D. Sanwal was allowed to withdraw from the ministry of the Methodist Episcopal church, with a view to joining the London mission, and at their request his parchments were ordered restored to him as provided for in paragraph 161 of the Discipline.

Thirteenth Question Resumed.—The Moradabad district was called. The character of J. H. Messmore was passed and he reported the work of his district. The names of Seneca Falls, Matthew Stephen, H. B. Mitchell, L. A. Core and Charles Shipley were called, their characters passed and they reported their collections.

Withdrawal of Dilawar Singh.—On the motion of the presiding elder of the Moradabad district, Dilawar Singh was allowed to withdraw under complaints from the ministry of the Methodist Episcopal church.

Select Number.—On the motion of E. W. Parker, a select number consisting of J. C. Butcher, F. L. Neeld, Matthew Steven, W. W. Ashe, Samuel Tupper, Sabine Mansell, G. H. Frey, N. L. Rockey and Samuel Wheeler, were appointed to try a certain case. E. W. Parker was appointed counsel for the conference and D. M. Butler was recognized as counsel for the defendant.

Adjournment.—On motion of Samuel Tupper, the conference adjourned.

SECOND DAY.

SHAHJAHANPORE, *January 5th, 1899.*

Opening Exercises.—The conference convened at 11 A. M., and the opening exercises were conducted by Charles Shipley.

Journal.—The journal of the preceding day's session was read in English and vernacular and after correction approved.

Introductions.—Miss Loper, of the W. F. M. S., recently arrived from America, and W. W. Scott, of the Oak Openings school, were introduced to the conference.

Thirteenth Question Resumed.—Oudh district was called. The character of W. A. Mansell was passed and he reported the work of his district.

Chaplaincy Grants.—On motion of F. L. Neeld, it was ordered that hereafter all moneys received from chaplaincies be entered in the satistics under the head of pastoral support from Europeans. The following resolution bearing on the same subject, was presented by J. H. Gill and adopted.

Resolved, That the secretary of the conference and the statistical secretary be appointed a committee to correspond with other conferences in India with a view to securing uniformity in reporting such moneys as are received for ministering to soldiers in India.

Thirteenth Question Resumed.—The names of S. Tupper, D. M. Butler, J. W. Robinson, C. L. Bare, J. B. Thomas, D. L. Thoburn, G. H. Frey and Yaqub Shah were called, their characters passed and they reported their collections.

Withdrawal of G. D. Spencer.—On the motion of the presiding elder of the Oudh district, G. D. Spencer was allowed to withdraw under charges from the ministry of the Methodist Episcopal church.

Thirteenth Question Resumed.—The Pilibhit district was called. The character of Stephen Paul was passed and he reported the work of his district. The name of Abraham Solomon was called and his character passed.

Case of G. E. Ferguson.—On motion of T. J. Scott, the case of G. E. Ferguson was referred to the committee on conference relations.

Thirteenth Question Resumed.—The Sambhal district was called. The character of H. A. Cutting was passed, and he reported the work of his district. The names of Mazar-ul-Haqq, Karim Masih, Warren Scott, R. S. Franklin, and D. S. Phillips were called, their characters passed and they reported their collections.

Sitapore district was called, and W. A. Mansell gave a report of the work of the district. The names of B. F. Cocker, D. P. Kidder, Kanhai Singh, and A. G. McArthur were called, their characters were passed and they reported their collections.

Extension of Time.—On motion of E. W. Parker, the time was extended.

Adjournment.—On motion of G. C. Hewes, after making the announcement, the singing of the doxology and the pronouncing the benediction, the conference adjourned.

THIRD DAY.

SHAHJAHANPORE, *January 6th, 1899.*

Opening Exercises.—The conference convened at 11 A. M., and the opening exercises were conducted by Matthew Stephen.

Journal.—The journal of the preceding day's session was read in English and vernacular and approved.

Introductions.—Rev. H. and Mrs. Mansell and Miss Gallimore of the North-West India conference, and Miss Fuller, recently returned from furlough, were presented to the conference. Miss Reed, from the work in Eastern Kumaon, was called forward and presented to the conference, and at her request the Hindustani translation of "O for a thousand tongues to sing my great Redeemer's praise," was sung.

Additional Auditors.—On motion of J. W. Robinson, G. C. Hewes and W. W. Ashe were appointed additional members of the auditing committee.

Fifth Question.—The Fifth Question, "Who have been continued on trial?" was called. The names of Prem Singh, James Thompkinson, Lazar Shah, and Jhukkan Lal were called, their characters passed, the Board of Examiners reported on their studies, and on the recommendation of their presiding elders they were advanced to the studies of the second year and continued on trial. On the motion of L. A. Core, all back studies were ordered to be brought up and passed at the mid-year examination.

Ninth Question.—The Ninth Question, "What members are in studies of the fourth year?" was called. The names of Nizam Ali, Joshua Solomon, Joseph Jacob, Bahadur Singh, Joseph Dysell, Bansi Dhar, Shadulla Lawrence and Joshua S. Samuel were called, their characters were passed, they reported their collections and the Board of Examiners having reported on their cases, they were on the motion of their presiding elders advanced to the studies of the fourth year. On motion of J. W. Robinson, all back studies were ordered to be brought up during the following year.

Board of Examiners' Reports.—On motion of J. C. Butcher, the Board of Examiners was requested to prepare and present to the conference a definite plan to regulate the passing and advancement of candidates for the various conference classes.

Case of G. E. Ferguson.—The conference relations committee presented the following report, which was on motion of T. J. Scott, accepted and adopted:

The committee on conference relations, to which was referred the case of George E. Ferguson, recommend that his resignation from the membership in the ministry of your conference and church be accepted. T. J. SCOTT, *Chairman.*

Conference Stewards.—On motion of J. H. Gill, J. L. Humphrey, John Blackstock and H. J. Adams were appointed conference stewards.

Tenth Question.—The Tenth Question, "What members have completed the conference course of study?" was called. The name of Joseph Wahid-ud-Din was called, his character was passed, he reported his collections, the Board of Examiners reported his case, and on the motion of his presiding elder he was elected to elder's orders and advanced to the class of Effective Elders. The names of David A. Chowfin, Sabine Mansell, Chhote Lal, and Bhikki Lal were called, their characters were passed, they reported their collections, the Board of Examiners reported on their cases, and on the motion of their presiding elders they were advanced to the class of effective elders.

Leave of Absence to A. Solomon.—At his request, Abraham Solomon was granted leave to be absent from the remainder of the conference on account of sickness in his family. On motion of T. J. Scott, his application for a year's privilege leave on pay was referred for favourable consideration to the finance committee and the cabinet.

Fourth Question.—The Fourth Question, "Who have been received on trial?" was called. The names of Yaqub Ali and Kay Silas were called, they were represented by their presiding elders, and having signed required pledges in regard to debt and tobacco, were presented to the conference and received on trial.

Historical Documents.—As required by the action of the last annual conference, the presiding elders reported their work in collecting material referring to the establishment and early work of the mission. On the motion of W. A. Mansell, the resolution from the Historical society relating to the same was adopted, and E. W. Parker, N. L. Rockey, J. W. Robinson, G. C. Hewes and Samuel Tupper were appointed a committee to arrange for the collection, editing and publication of such records and historical documents.

Home Report Statistics.—E. W. Parker presented to the conference the statement from the recording secretary of the Missionary Society, that hereafter reports and statistics intended for the society's annual report might be forwarded as late as the eighth day of December.

Adjournment.—On motion of S. Tupper, after the announcements, the singing of the doxology and the pronouncing of the benediction, the conference adjourned for the day.

FOURTH DAY.

SHAHJAHANPORE, *January 7th, 1899.*

Opening Exercises.—The conference convened in regular session at 11 A. M., and the opening exercises were conducted by H. L. Mukerji.

Journal.—The journal of the preceding day's session was read in English and vernacular and approved.

An Appeal.—An appeal from a trial at a district conference was presented. S. S. Dease, J. N. West, D. L. Thoburn, C. L. Bare, Ganga Nath, H. J. Adams, D. A. Chowfin, Joseph Wahid-ud-Din and A. G. McArthur were appointed a select number to hear the same. J. C. Butcher was appointed president and H. L. Mukerji to act as secretary for the same. T. J. Scott was appointed conference advocate and Jawala Singh was recognized as counsel for the appellant.

Report of Select Number.—The select number appointed to try a case from the Pilibhit district presented the following report:

Decision of the select number in regard to the case against Crawford Hancock: In regard to the first charge we find him not guilty, but one of our number thinks he was guilty of unministerial conduct. In regard to the second charge we find him not guilty. In regard to the third charge, we find him guilty of insubordination and disrespect to his presiding elder, and we recommend that the Bishop do not appoint him preacher-in-charge, but that he be placed under the direct supervision of an experienced minister.

J. C. BUTCHER, F. L. NEELD,
S. WHEELER, M. STEPHEN,
S. TUPPER, G. H. FREY,
W. W. ASHE, SABINE MANSELL.

I dissent from the punishment suggested, and think it is not severe enough for the charge sustained. N. L. ROCKEY.

Introductions.—Rev. T. S. Wynkoop, secretary of the North India Bible and Tract societies, was introduced and briefly addressed the conference. Miss Sullivan and Miss Burman, and the Revs. C. H. Ploner and P. M. Buck of the North-West India conference, were introduced. On motion of E. W. Parker, all visitors from other India conferences and also Rev. T. S. Wynkoop, were invited to participate in the discussions that come before the conference.

State of the Church.—The committee on the state of the church presented its report, which on motion of S. Tupper was accepted and adopted. *See Reports.*

Seventh Question.—The Seventh Question, "Who have been admitted into full membership?" was called. The name of Albert Frank was called, the Board of Examiners gave its report, he was represented by his presiding elder, was elected to deacon's orders and was received into full membership in the conference. The names of Ganga Nath, John N. West, Joseph H. Smart, Prabbhu Dayal and Mohammed Hassan Jan were called, the Board of Examiners gave its report, they were represented by their presiding elders, and having signed the required pledges, were addressed by the Bishop and received into full membership in the conference. On motion of J. H. Messmore, Mohan Singh Bailey was discontinued. The names of Nathaniel R. Childs, John H. Walter and Bulaqi Singh were called, their characters were passed, the Board of Examiners gave its report, and on the recommendation of their presiding elders they were continued in the class of the second year.

Tenth Question.—The Tenth Question, "What members have completed the conference course of study?" was called. The name of John N. West was called, and on the recommendation of his presiding elder he was advanced to the class of Effective Elders.

Ninth Question.—The Ninth Question, "What members are in studies of the fourth year?" was called. The name of Benjamin Marqus was called, the Board of Examiners gave its report, his character was passed, and on the recommendation of his presiding elder he was continued in the class of the third year.

Eleventh Question.—The Eleventh Question, "What others have been elected and ordained deacons?" was called. The names of John W. Norton, Sangram Money, Chamrua Wilson and Kaliyan Singh were called, the Board of Examiners gave its report, they were represented by their presiding elders, and elected to deacon's orders.

The Indian Witness.—A communication from the editor of the Indian Witness was presented by the secretary, and the interests of the paper were represented by Bishop Thoburn and E. W. Parker, and J. C. Butcher was appointed to receive subscriptions for the same.

Endorsement of Licences.—At the request of the Sitapore district conference it was on motion of W. A. Mansell ordered that hereafter, at the time of the renewal of licences in the district conferences, the class of studies also be noted on the back of such licences year by year.

Next Conference.—On the motion of L. A. Core, Moradabad was selected as the place in which to hold the next session of the conference.

Extension of Time.—On motion of J. C. Butcher, the time was extended.

Restoration of Parchments.—On motion of Samuel Knowles, the parchments of B. M. Dass were restored to him.

Adjournment.—On motion of E. W. Parker, after the giving of announcements and pronouncing of the benediction, the conference adjourned.

FIFTH DAY.

SHAHJAHANPORE, *January 9th, 1899.*

Opening Exercises.—The conference convened at 11 A. M., and the opening exercises were conducted by J. N. West.

Journal.—The journal of the last session was read in English and vernacular and approved.

Corresponding Secretary.—The matter of electing a corresponding secretary was taken up, and W. A. Mansell and S. Phillip were appointed tellers to collect the ballots.

Certificate of Ordination.—Bishop Thoburn presented the following certificate of ordination to the conference:

This certifies that in Shahjahanpore, on Sunday, January 8th, in accordance with the Discipline of the Methodist Episcopal Church, I ordained to the office of deacon John W. Norton, Albert Frank, Chamrua Wilson and Kaliyan Singh, and that at the same place and on the same date, with the assistance of elders, I ordained to the office of elder Joseph Wahid-ud-Din.

J. M. THOBURN, *Bishop.*

Sunday School Union Collections.—The following resolution was presented and on motion of T. J. Scott was adopted :

Resolved, That all collections taken in our charges for the Indian Sunday School Union be paid over to the treasurer of our conference union, to make up the contribution required from us as a union. T. J. SCOTT, N. L. ROCKEY.

Corresponding Secretary.—The tellers reported no election and another ballot was ordered.

Christian Customs.—On motion of H. A. Cutting, it was ordered that the presiding elders be requested to mention in their next annual reports the matter of Christian marriages and burials and also the custom of holding feasts for the dead, as these things exist or do not exist in their districts.

On motion of E. W. Parker, H. A. Cutting, W. R. Bowen, H. K. List, H. J. Adams and Seneca Falls were appointed a committee to consider and at the next session of the annual conference report some method for the extermination from among our Christian community of such customs as are unworthy.

Corresponding Secretary.—The tellers reported that the second ballot had resulted in no election. On motion of G. C. Hewes it was ordered that on a third ballot being taken, if no election result, the name having the least number of votes be dropped from the list of candidates and so on until an election shall occur.

Epworth League Reading Course.—On motion of J. W. Robinson, the Epworth League Conference Board of Control was empowered to revise the course of study suggested by the Central conference, and after such revision make such arrangements as will bring the matter before the leagues of the conference for their acceptance and use.

Examination Rules.—The president of the Board of Examiners presented, as requested by the conference, a set of rules to regulate the marking and advancement of examinees. *See Reports.*

Recording Secretary.—The tellers reported that the third ballot had resulted in no election. Another ballot was ordered.

Board of Education.—On motion of L. A. Core, the matter of electing new members to the Board of Education was referred to the cabinet with the request that they present nominations for the same.

Theological Seminary Trustees—On motion of T. J. Scott, S. S. Dease, A. G. McArthur and J. Buchanan, Esq., were appointed to take the places of the retiring members of the Theological School Board of Trustees.

Corresponding Secretary.—The tellers reported that as a result of the fourth ballot no election resulted. As a result of the fifth bal-

lot C. L. Bare was elected corresdonding secretary of the conference.

Course of Study Revision.—On motion of E. W. Parker, Bishop Thoburn was requested to associate with him a committee consisting of members from all of the India conferences for the purpose of revising the entire vernacular course of study for travelling and local preachers and exhorters.

A. D. Vail.—A resolution concerning the late Rev. A. D. Vail was presented by E. W. Parker and adopted unanimously by a rising vote. *See Memoirs.*

Rights of Christians.—The following resolution was offered and on motion of H. L. Mukerji was adopted.

Resolved, That the decision of the Secretary of State for India on the rights of Indian Christians to use water from public wells, be published in pamphlet form and distributed among the native and English officials and the educated community generally: also that an Urdu translation of the same decision be printed for the use of our preachers. Also that an authorized copy of the same be obtained and placed in the Bareilly Theological School library for convenience of reference.

H. L. MUKERJI.
F. L. NEELD.

On motion of E. W. Parker, H. L. Mukerji and T. J. Scott were appointed a committee to arrange for the carrying out of the resolution.

Reid College Trustees.—On motion of C.L. Bare, E.W. Parker, R. Clancy and P. M. Buck were elected to take the place of the retiring members of the Reid Christian College Board of Trustees.

Committee on Temperance.—The committee on temperance presented its report, which was accepted and adopted. *See Reports.*

Select Number's Report.—The select number appointed to hear an appeal from the Pilibhit district presented its report. On motion of H. A. Cutting, the report was referred back to the committee for further consideration.

Adjournment.—On motion of N. L. Rockey conference adjourned to meet at 6 p. m., when the report of the committee on memoirs was heard and the sacrament of the Lord's Supper administered, after which the conference adjourned to meet at 8 a. m. of the following day.

SIXTH DAY.

SHAHJAHANPORE, *January, 10th, 1899.*

Opening Exercises.—Conference convened at 8 A. M., and the opening exercises were conducted by Bishop Thoburn.

Journal.—The journal of the preceding day's session was read in English and vernacular and approved.

Conference Claimants.—The conference stewards presented their report, which on motion of J. C. Butcher was referred back for further consideration.

On motion of E. W. Parker, it was ordered that the case of A. C. Paul be inquired into by the presiding elder of the Oudh district, and that if this claimant be able he be given active work, and if not, his allowance be continued.

On motion of J. H. Messmore, it was ordered that hereafter all claims on conference funds be presented by the second day of the conference session.

Government Normal School.—The following resolution was presented, and on motion of W. A. Mansell was adopted:

In view of the strenuous efforts of the educational department of the North-West Provinces and Oudh to require all aided schools to engage their new teachers from the number of the trained and certified graduates of their Normal school, and of the fact that there are no Christian graduates from our own mission available for our schools;

Resolved, That we urge upon our managers of high schools the importance of inducing some of their promising graduates to enter this Normal school, in order to be ready for the increasing demand for such teachers in our schools, and that if possible the Board of Education furnish one or more scholarships yearly, as they may deem expedient, for a student or students in that school.

W. A. MANSELL.
L. A. CORE.

Limit of Debate.—On motion of H. L. Mukerji, it was ordered that speakers be limited to two minutes each.

Conference Claimants.—On motion of E. W. Parker, the conference stewards were given authority to deal with any cases presented to them after conference adjourned.

Finance Committee.—The election of members of the finance committee was taken up. On motion of W. A. Mansell, it was ordered that the six eligible candidates receiving the highest number of votes be declared elected. J. N. West, J. Jacob, S. S. Dease and A. G. McArthur were chosen tellers.

Statistics.—The committee on statistics presented its report, which on motion of J. W. Robinson was accepted and adopted.

Greetings.—The secretary presented a communication from J. W. Waugh to the conference. On motion of S. Knowles, the secretary was requested to convey to Dr. Waugh the greetings of the conference, and it was ordered that he be continued in the supernumerary relation.

Auditing Committee Report.—G. C. Hewes presented the report of the auditing committee, which was accepted and adopted. *See Reports.*

Report of Select Number.—The select number appointed to consider an appeal, presented its report, which was ruled out of order by Bishop Thoburn.

Finance Committee Members.—The tellers reported the result of the ballot for members of the finance committee. S. Tupper, J. C. Butcher, T. J. Scott, H. L. Mukerji, W. R. Bowen and L. A. Core were declared elected.

On motion of W. A. Mansell, J. L. Humphrey, F. L. Neeld,

M. Stephen and G. D. Presgrave, having received the next highest number of ballots, were declared elected as alternates.

Collection Vouchers.—The following resolution was presented, and on motion of W. A. Mansell was adopted:

Inasmuch as the present plan of requiring vouchers for all collections paid to the conference treasurer before reporting collections at conference makes no proper provision for the supervision of other local and benevolent collections;

Resolved, That presiding elders be required to certify the statistical blank only after seeing that all collections reported have been properly entered in the circuit accounts or duly forwarded to the treasurers of the various funds concerned.

Resolution on Entertainment.—The following resolution was presented, and on motion of J. H. Messmore was unanimously adopted:

Resolved, That we place on record our grateful acknowledgment of the thoughtful and generous provision for our spiritual, social and physical enjoyment at this session of our conference, which has been made by the missionaries and Hindustani pastor resident in Shahjahanpore.

J. H. MESSMORE.
W. A. MANSELL.
J. W. ROBINSON.

Report of Board of Examiners.—C. L. Bare presented the report of the Board of Examiners, which was accepted and adopted. *See Reports.*

Resolution of Sympathy.—The following resolution was presented by J. H. Gill and adopted by a rising vote:

Whereas we have been informed that Rev. Joel T. Janvier has reached a period of increased feebleness;

Resolved, That we, the members of the North India conference, hereby extend to Brother Janvier our sincere sympathy in his affliction, and pray that the God of all grace may daily vouchsafe unto him consolation and blessing, and that he may long be spared to our church in India as an example of a long, faithful and useful life. Also that we request that S. S. Dease personally present the substance of this resolution to Brother Janvier.

J. H. GILL, WM. PETERS.
E. W. PARKER, F. L. NEELD.
J. W. ROBINSON, C. L. BARE.

Resolution of Thanks to Bishop Thoburn.—A resolution of thanks to Bishop Thoburn was presented on behalf of the Hindustani members of conference, and on motion of W. Peters was unanimously accepted by a rising vote:

Ham sab desí membarán-i-kánfarans tah-i-dil se Ḳhudáwand Karím Kársáz ke shukr-guzár hain, ki us ne is din tak apní bepáyán aur lá-intihá mihrbání aur rahmat se 'azíz Bishop Thoburn sáhib ko is bhárí jawáb-dihí aur ashadd mihnat ke 'álam men tandurustí 'ináyat farmáí. Un kí házirí har Distrikṭ Kánfarans aur 'Ísáí melon men barakat ká bá'is hai, jis ká yádgár aur asar ek zamáne tak rahegá.

Un ke chihre ke ásár se yih namúd hotá hai, ki is mihnat aur masáfat ke ba'd bhí niháyat ḳhush hain, jis se yih záhir hai, ki áp ne árám aur ḳhushí nahín páí, gunahgár logon ke dilí árám kí tawajjuh matlúb hai.

Is liye yih niháyat mumkin aur lázim hai, ki ham sab Masíh ke sipáhí apne sipahsálár Masíh ke sáth un ke hamráh hoke apne háth aur dil se dil miláwen, táki gunáh aur shaitán par gálib ákar is mulk ke khoe húe báshindon ko Masíh ke tábi' karáwen.

Dilí du'á hai ki Ḳhudáwand Masíh unhen aur ziyáda rúhání aur jismání táqat 'ináyat farmáwe, ki hamáre sáth ek aur muddat dáráz tak rahkar ḳhidmat i házá ko anjám dewen.

WM. PETERS,
S. TUPPER,
H. L. MUKERJI,
S. PAUL.

Greetings.—J. C. Butcher presented to the conference the verbal greetings of T. Craven and H. C. Stuntz.

Standing Committees.—W. A. Mansell presented the nominations for the standing committees, which on motion of E. W. Parker were elected as follows:

Statistics.—N. L. Rockey, S. B. Finch, S. S. Dease, G. D. Presgrave.

State of the Church :—L. A. Core, Basant Ram, G. C. Hewes, J. F. Samuel, H. K. List and S. Tupper.

Sunday Schools.—F. L. Neeld, S. S. Dease, A. G. McArthur, J. Jacob and G. H. Frey.

Temperance.—J. C. Butcher, G. C. Hewes, M. Stephen, H. J. Adams and Ganga Nath.

Publishing Minutes.—The Secretaries and the agent of the Lucknow Publishing House.

To Preach the Annual Sermon.—H.A. Cutting; alternate, J.H. Gill.

Triers of Appeals.—J. Blackstock, S. S. Dease, N. L. Rockey, W. R. Bowen, G. H. Frey, M. Stephen and W. W. Ashe.

Committee on Conference Relations.—T. J. Scott, L. A. Core, J. Blackstock, H. K. List and S. B. Finch.

Auditing Committee.—J. W. Robinson, J. Blackstock, L. A. Core, H. L. Mukerji, J. N. West, Mrs. Parker, Miss Hoge.

Board of Education.—J. H. Messmore, H. L. Mukerji, L. A. Core, C. L. Bare, William Peters, Miss M. Means, Miss Sellars, Mrs. Rockey, Miss Nichols.

Boards of Examiners.—T. J. Scott, C. L. Bare, J. L. Humphrey, F. L. Neeld, J. W. Robinson, L. A. Core, W. R. Bowen, S. Tupper, H. L. Mukerji, D. A. Chowfin, D. M. Butler, A. G. McArthur.

Deaconess' Work, Board of Supervision,—J. L. Humphrey, S. Tupper, M. Stephen, J.W. Robinson, W.R. Bowen, Miss English, Mrs. Parker, Mrs. Bare, Mrs. Mansell, Mrs. Knowles, Miss Thoburn.

Conference Treasurer.—On motion of E. W. Parker, J. N. West was elected to act as conference treasurer during the coming year.

Treasurer for Board.—On motion of J. H. Gill, D. L. Thoburn was nominated to be treasurer for the Board for the ensuing year.

Deaconess' Work.—The Board of Supervision made its report, which on motion of J. L. Humphrey was accepted and adopted. *See Reports.*

Naini Tal School Committee.—On motion of J. L. Humphrey, J. H. Messmore, E. W. Parker, F. L. Neeld, J. L. Humphrey, S. Knowles, S. S. Dease, T. J. Scott, J. Anderson, Esq., W. G. Allen, Esq., J. C. Butcher, Mrs. Butcher, Miss Easton and Miss

Thoburn were elected local committee for the Naini Tal schools for the ensuing year.

Sunday School Committee Report.—The committee on Sunday schools gave its report, which on motion of D. L. Thoburn was accepted and adopted. *See Reports.*

T. Craven.—On motion of J. C. Butcher, T. Craven was continued in the supernumerary relation.

J. T. Janvier.—On motion of E. W. Parker, J. T. Janvier was continued in the superannuate relation.

Information Bureau.—On motion of J. H. Messmore, it was ordered that all names of workers who may be dismissed for cause be filed with the secretary of the conference, with a statement of the facts in the case, and that before taking on new workers all presiding elders and preachers-in-charge be directed to apply to the secretary for any information he may possess concerning such candidates.

Adjournment.—On motion of N. L. Rockey, after the reading of the minutes, the reading of the appointments, the singing of the doxology and the pronouncing of the benediction, the conference adjourned.

J. W. ROBINSON,
Secretary.

J. M. THOBURN,
President.

PROGRAMME OF RELIGIOUS SERVICES AND ANNIVERSARIES.

Prayer Meetings.—Conducted daily at 8 a. m., by J. C. Butcher.

Devotional Meetings.—Conducted daily at 7-30 p. m. by different members of the conference.

Wednesday Evening.—Session of the Conference Literary Society, J. W. Robinson, chairman; D. L. Thoburn, lecturer. Also session of the Conference Historical Society, J. L. Humphrey, chairman.

Thursday Evening.—Missionary meeting, C. L. Bare, chairman; H. J. Adams, J. H. Messmore, T. J. Scott and L. A. Core, speakers.

Friday Evening.—Self-support meeting, C. L. Bare, chairman; N. L. Rockey, S. S. Dease, H. A. Cutting and William Peters, speakers.

Saturday Evening.—Conference sermon, J. W. Robinson. Also Sunday School Union session, L. A. Core, chairman; T. S. Wynkoop, speaker.

Sunday.—Love feast at 8 a. m.; Hindustani service and ordination of deacons at 11 a. m.; English service and ordination of elders at 5-30 p. m.

Monday Evening.—Memorial service Bishop Thoburn, chairman.

Reports of Committees.

STATISTICAL SUMMARY.

	1898	1897		
MEMBERSHIP—				
Probationers	17,699	18,121	*Dec.*	428
Full members	14,389	16,019	*Dec.*	1,630
Children	11,028	13,943	*Dec.*	2,915
Total Christians	43,116	48,083	*Dec.*	4,967
BAPTISMS—				
Christian children	1,081	2,443		
Converts' children	669			
Converts, adults	1,415	2,757		
Total baptisms	3,165	5,200	*Dec.*	2,035
SUNDAY SCHOOLS—				
Number of schools	1,082	1,053	*Inc.*	29
Christian male scholars	13,059	14,897	*Dec.*	1,838
Christian female scholars	7,199	6,029	*Inc.*	1,170
Non-Christian, male	12,236	11,591	*Inc.*	645
Non-Christian female	5,411	4,178	*Inc.*	1,233
Total Sunday School scholars	37,905	36,695	*Inc.*	1,210
WORKERS—				
Total Christian workers	1,863	1,755	*Inc.*	108
COLLECTIONS—				
For Missions—				
From Churches	1,296	1,248	*Inc.*	48
From Sunday Schools	225	109	*Inc.*	116
Total	1,521	1,357	*Inc.*	164
For Childrens' Day	423	365	*Inc.*	58
Total Benevolent Collections	3,997			
Ministerial support from Europeans	4,305	4,314		
Hindustani Church	5,246	4,462	*Inc.*	784
SCHOOLS—				
Schools, total number	577	615	*Dec.*	38
Scholars, total number	13,238	13,814	*Dec.*	576

REPORT OF STATISTICAL COMMITTEE.

We have made more than usual efforts to obtain correct reports. The presiding elders co-operated with us by giving special attention to station records and by instruction concerning the methods of making out reports and keeping station books so that all the required information can be readily obtained. Considerable work of this kind remains to be done. If the presiding elders in their first quarterly conferences will go over the statistics reported this year, note discrepancies and misunderstandings, and again at a later conference present the blanks for next year with suggestions as to their preparation, it will materially aid us and will well repay the labor involved. Without their help endless and almost impossible correspondence can hardly correct discrepancies that presiding elders can easily detect and make right. We thank them for their help.

This year we have new forms prescribed by the recent Central conference. They are better and simpler than the old, but still contain col-

umns that have little to do with our work, which rather relate to the work of English churches. Some differences between the old and the new make it impossible to compare this year and last in all particulars. The statistical year, according to the new arrangement, closes in all the conferences on November 30th, thus admitting uniformity throughout Southern Asia. This is wise. Our report is therefore for eleven months instead of a full year.

The comparison of this year with last year shows some items of decrease which are noted in the report of committee on the state of the church. It is certain that we have been passing through a period of difficulty with idolatry and false teachers such as troubled the early church when Peter wrote his epistles.

The financial showing is very gratifying. The church has made advance both in pastoral support and in all the benevolences. Last year's total showed one special item that increased the totals and makes an apparent discrepancy, but the separate columns show the proper figures. A summary is presented of the more important items.

We ask permission to omit the printing of statistics relating to colportage. A number of the brethren, considering them unnecessary, neglected to report their items. So far as it is reported, we learn that we have sold and distributed 10,654 bibles and portions and over one and a half lakhs of books and tracts.

N. L. ROCKEY, *Chairman.*

REPORT ON THE STATE OF THE CHURCH.

Late in the year, when the condition of the church for the year could be pronounced on, a list of questions was sent out to all presiding elders and preachers-in-charge in the conference calling for the main facts in the condition of the church. The questions covered the following leading points: (1) The spiritual condition of the church; (2) Special meetings for spiritual advancement; (3) Attendance on the means of grace; (4) State of the church touching non-Christian rites and practices; (5) Church aggressiveness; (6) Secular education; (7) The Sunday school; (8) Self-support and unpaid labour in the church; (9) Temporal condition. This report deals with these matters in this order, and is very largely based on answers to the questions sent out; and as 52 replies were received they probe the condition of the church at so many points in the bounds of the conference. It is admitted that the answers may not always accurately represent the facts, as those reporting may not have seen things alike; yet no better practical method is within reach, of culling out the actual state of the church

1. Replies received plainly indicate that the spiritual condition of the church is steadily improving. True, some of the replies indicate no special advancement, but the general testimony indicates a widespread advance n better moral and religious life.

2. This is easily accounted for by the numerous meetings for improvement in spiritual life. It is very encouragng to find how numerously such revival meetings have been held, numbering from only one in a few stations or circuits during the year, to a series of daily meetings carried on for six weeks. Some replies indicate great good accomplished, in souls saved and the life of the church toned up. We regret that a few replies indicate that in some circuits no such meetings had been held.

3. Touching the observance of the institutions of the church and the means of grace, your committee tried to find out the extent to which class and prayer meetings and prayer in the family are maintained, and to what extent the sacrament of the Lord's Supper and the Sabbath are observed, and how far the form of Christian marriage is carried out. In this we sought to ascertain the moral, social and organic life of the native church. We take it that the replies in the main were based on intelligent observation of, and acquaintance with, the facts; and we learn that while at some points there is much room for improvement, there is encouraging growth toward a better state of things. The reports would indicate that in some places the class meeting is not kept up. Family prayer has yet to be widely established; perhaps in many families it does not exist: there is a great work to be accomplished among our people at this point. More is made of the prayer meeting, as the habit is forming for the Christians to get together in groups for prayer and singing. It seems difficult in some village communities to

maintain the observance of the sacrament of the Lord's Supper: it is no easy matter to get the scattered villagers together for this sacred ordinance. Some receive it not more than once in a year, if at all; but in this matter also improvement is being made. There seems great difficulty in Sabbath observance in some communities. In cities the Christian street sweepers and municipal employes do not get leave for public worship. In harvest season the village Christian busies himself with his crop, or the zemindar holds his man to his daily duty. Here, too, with much room for improvement, our pastors are seeking to bring their flocks to a better ideal.

4. Your committee have also tried to diagnose the state of the church in relation to non-Christian rites and customs. Is the church freeing herself from paganism? We have to face the fact that this is a work of time and patience. We must recall that Paul had to caution the Corinthians against heathen feasts, and to remind them that an "idol is nothing in the world" for there were still "some with conscience of the idol." Late in the evangelization of Europe the unhappy spectacle was sometimes presented in a church, of the Christian and heathen altar side by side. We must not be disheartened in our work in this land of much superstition and of many idols. The reports indicate that idolatry, while it is rapidly passing away from the multitudes gathered into the church, has to be resisted in many places. Some report no idolatry. It is most persistent among women. It seems to trouble our people least in the mountains. It appears to give most trouble in the Moradabad and Sambhal districts. The preachers-in-charge and pastors seem faithful in seeking the eradication of idolatry from the church. Feasts for the dead still give some trouble, but the objectionable phases of this, are passing away. Heathen marriages among our people still give trouble, but our preachers are striving to fully establish Christian marriage. Only one well acquainted with the facts can appreciate their perplexity.

5. We have attempted to ascertain the attitude of the church as a vital aggressive force against paganism and Islam. Our only hope of ultimate victory is that the church, apart from the specific foreign missionary agency, acquire the interest and activity of spontaneous evangelism. The reports indicate that but little of this has come to the church, and yet there is something encouraging in manifestations of genuine indigenous vitality in some places. Many not on the list of paid workers are seeking to win souls, especially and naturally among relatives. This is notably the case among the sweepers, and there is also a spontaneous aggressive trend springing up among the Chamars. One of the reports indicates that a most hopeful impression is made on the Jats of the Sambhal district. It is affirmed that "many are true Christians, but are not so openly for fear of relatives. They are not idolaters and are restraining their wives from worshipping idols. They hold Christ to be the true Saviour and rebuke idolatry where practised among the Christians." Here is an opening that should receive special attention.

6. As related to the state of the church we have inquired into the condition of the education of the children of the church. There is general testimony to improvement in this matter. Some report more children in school than last year, and that they are climbing up to higher classes. Some report the small schools as improving The call is made for more schools among the villages. A taste for reading is being formed. The small helpers are doing much in this matter.

7. There is almost universal testimony to improvement in Sunday school work. The children are learning the commandments and the Lord's Prayer and the Apostles' creed. They are getting familiar with our hymns and bhajans. Testimony is given to good moral impressions and they are learning in the Sunday schools to give. We may mention in this connection that the Epworth League with the Sunday School is doing a noble work in educating our young people.

8. We have inquired into the condition of the church touching self-support. While it is manifest from the reports that in the matter of giving, in many places our people are much below the proper ideal, there is nevertheless encouraging progress. Some report all as giving at least a little. In places, giving has doubled. It is reported that the people are learning to think of and care for their pastor, although the lesson is learned but slowly. In some of the reports one pice a month per family is mentioned. It is encouraging to know that all are seeking to work a place? The habit of contributing grain at the harvest is growing.

9. No more encouraging fact can be stated in this connection than the

steady increase of unpaid labor in the work of the church. Self-support and self-propagation must go together. This most hopeful form of church life, we gather from the reports, is least developed in the mountain field. The number of unpaid workers in the circuits reported number in each circuit from two to over one hundred. Bilsi is the banner circuit with 110 such workers. The report is far from complete for the entire conference, yet figures for 686 unpaid workers were found in the answers. It would be an interesting study to find out just how much and what kind and quality of work this unpaid agency is doing. It seems to include the work of the class leader and steward, of the catechist and teacher, of singing and prayer, and can doubtless be made a most powerful factor in conserving and training and building up the church.

10. Your committee have also inquired into the temporal condition of the church, and are pleased to note that while some circuits report no improvement, in general our people are advancing to a better condition. Recent good harvests have made a brighter outlook, following the dismal stress of 1897. Families are buying small household effects that had been sold. Petty industries have been again picked up. It is affirmed that giving is making them more industrious and thrifty. They are seeking to learn trades. One pastor reports great prosperity because the people wear no jewelry. Another reports his flock very poor but very happy. Still another, mistaking somewhat the import of our question, gave as an indication of excellent self-support in the church, the fact that all his people "support themselves." In conclusion of this review we may state that while there is much in the condition of the church calling for patience and godly wisdom and prayer, we have reason to thank God and take courage. We are under God raising up a people called Methodists, among whom there is a growing esprit de corps, with increasing intelligence, and temporal prosperity, and improving spiritual life.

On the matter of statistics we may say that the total number of baptisms, 3,165, while below that of recent years, still indicates vigorous growth. But there is a decrease of 2,058 in the number of members and probationers, and in the Christian community a decrease of 4,967. This decrease is very largely in the Sambhal and Moradabad districts. The explanation of this decline may be found in the correcting of previous careless records, in the disorganization wrought by the famine of 1897, and in the removal of names of persons not worthy to be retained in the Christian community.

T. J. SCOTT, *Chairman.*

REPORT OF COMMITTEE ON MEMOIRS.

MEMOIR OF REV. DR. P. T. WILSON.

We commemorate to-day, the death of one who, less than a year ago, was among us a noble standard-bearer, vigorous for his years and with promise of many days of work for the Master. He took his post with the rest for the campaign of another year, but soon was not, for God took him. The Lord's plans do not always take in ours, and our brother's appointment had been made for a higher world.

Peachy Taliaferro Wilson, who died suddenly of heart failure, February 13th of last year, at Sitapur, was born in Christian Co., Ky., United States of America, Oct. 26th, 1832. His family removed, when he was quite young, to Illinois, where he graduated from McKendry College. This was followed by a course in theology at the Garrett Biblical Institute, Evanston, Illinois. He was one of a party of nine who were appointed to our mission in India in 1862. In June he was ordained deacon and elder by Bishop Ames at Youngstown, Ohio, and September 2nd he sailed with the party from Boston, reaching Calcutta Jan. 28th, 1863.

Although the missionary career of our brother is well known to many persons here, it may be well that our memorial record include a brief outline of his work. Dr. Wilson's first appointment was at Lukhimpore, Oudh, at which time he was married to Miss Mary Whitcomb, of America. From 1864 to 70 his appointment was Rai Bareilly. It was remarked by his presiding elder during those years that his was the best Hindustani work in Oudh. Two very effctive Indian members of the North-West India conference are the fruit of that work. In 1870 Dr. Wilson was transferred, in broken health, to Pauri, Garhwal, where he remained till 1873, doing good service but without recovering health. This led to a long furlough in America, from 1873 to 78. When he left India it was thought he never could risk this climate again,

But although this was confirmed by medical opinion both in India and America, Dr. Wilson never relinquished his hope and purpose of returning. While in America he lectured extensively on mission work, meanwhile also studying and taking a medical degree from a medical college in California, and immediately following this an additional degree from another medical college located in Chicago. During this furlough Mrs. Wilson, who had been in feeble health died, leaving four children; one of these, Miss May Wilson, is a consecrated effective missionary among us now. Dr. Wilson arranged homes for his children and returned to India in 1878 as a self-supporting missionary, in connection with the South India conference of that time, and was stationed at Rurkee. The English congregation was very small, and an officer who appreciated much the services of our lamented brother, remarked to a friend, "This is a grand man to be dependent on such meagre support." While here Sir Henry Ramsay, commissioner of Kumaon and Garhwal, offered Dr. Wilson the post of inspector of pilgrim hospitals in Garhwal, which place he faithfully filled for four years, often in situations of extreme loneliness. Some of us can remember touching stories of his humane work in the mountains. Most appreciative recognition of his work was made by Government.

In 1883 Dr. Wilson resigned this appointment and accepted the post of superintendent of the Agra Medical Missionary Training Institution, during the absence of its founder, Dr. Valentine, in Scotland. For three years he served this institution. While here he was united in marriage with Miss Helen Johnstone of Scotland, who was doing medical work in connection with the Baptist Mission of Agra, and for fifteen years these devoted workers gave themselves hand in hand to consecrated service for the bodies and souls of men. The medical work Dr. Wilson did while in Agra was gracefully recognized by Government. In 1888 he was transferred to the North India conference to take charge of the Budaon station. He was afterwards presiding elder of the district. Here for five years a blessed work was carried on—medical, educational, evangelistic. A dispensary was opened, a boys' boarding school was formed, the girls' boarding school was matured, continual itinerations and revivals were kept up, and thousands were baptized. It was my privilege to visit Budaon district a few times during those years and witness the zeal for souls of Dr. and Mrs. Wilson. We were together in the crowded congregation of Seigler Hall, and in the quiet muhallah work of lowly outcasts, in Budaon city, and in journeys among outlying villages distant from the station. Everywhere it was the same humble, loving ministration to body and soul. Numbers were added to the church in those years, of such as will hail the departed in the world beyond.

At the conference session of 1893 at Bareilly, Mrs. Wilson was taken ill, and after a prolonged sickness was ordered home. Accompanying Mrs. Wilson, our brother went from India after his second term of fifteen years' service. The time of this furlough was spent in Scotland and the United States, visiting various parts of both countries in the interest of mission work. Dr. Wilson also spent some time in maturing his knowledge of medicine, for which he had natural taste; and it may be said in this connection, that perhaps none of our missionaries who have come to the field with medical qualification, have made more of the healing art than he did. This statement is based on his varied opportunity in Garhwal, Agra, Budaon and Sitapur.

In 1895 Dr. and Mrs. Wilson returned to India, invigorated in body and spirit, for renewed work, and he was appointed presiding elder of the new district of Sitapur. We all recall the activity and large faith with which that work was taken up. The plan was a vigorous campaign of giving the gospel especially to the poor. In his report for the first year, he wrote:—"Sometimes in the year I was led to ask God to give us a hundred thousand converts on my district during the coming ten years. If God anoints us all with the Holy Ghost, we shall see his pleasure coming to pass among us." Using the words of the Lord Jesus, our brother wrote in that report, "one soweth and another reapeth." The 683 accession during the short time he was on the district, may be seed of the large harvest longed for. God carries on his work below, although the workman may pass up higher. Those were busy closing years of an earnest life. Medical work was taken up, chapels were built, new sub-circuits were formed, a boys' boarding school was established, and much of this was done with funds raised beyond the mission appropriation. Vigorous itinerations and visits to outstations were kept up.[6] In the report mentioned he wrote, "Sometimes the marches have been long, the rivers deep and the boats shabby." In his

second year's report he says, "We have had much of His presence and a revival spirit has prevailed, blessings coming to many." In his last report, prepared only a few weeks before his death, he wrote, "We have had a continual revival spirit and a number have been converted." Dr. Wilson was acting as chaplain for the non-conformist soldiers of Sitapur. A number of men attending the soldiers' chapel were saved, and some of us have heard their testimony to a new life. In 1897 a very fatal attack of cholera broke out among the soldiers, and within a few days forty men had succumbed to the fell disease. Dr. Wilson's quiet courage and fidelity to duty was signally manifested in that trying time. He was assiduous and sympathetic in ministering to the stricken, cheering with words of hope, and whispering consolation in the ears of the dying. He was faithful in exhortation to the living and remained with the dying till the end came and they were laid in the grave. Dr. Wilson, in taking up the work of a new year, seemed to have a premonition that the time was short. The Hindustani workers observed this in the instructions he gave them. To Mrs. Wilson he would say, "Should I be here we will do this," or "Should I not be here, do that." All business and accounts were carefully squared to date. Our brother had completed a busy round of Sabbath morning services, the large Hindustani Sabbath school had been held, from that he went to the parade service, where an earnest sermon on purity of life was preached. Immediately after this he drove to the military hospital for a service with the sick, thence home for breakfast. "Behold, the Bridegroom cometh!" The lamp was trimmed and burning and our brother entered "quickly into the marriage feast of the Lamb," and is with us in the body no more. It was literally, from the pulpit to a crown on High. "Servant of God well done!"

On estimating the character of Dr Wilson, salient characteristics will at once occur to all who knew him. He was a man of transparent life and purpose. The sincerity of his motives or the import of his words were never open to doubt. He was a man in whom there was no guile. We can easily recall how harmless his life was. In absence, one had nothing to fear from his words. He was forbearing, and charitable, towards all who differed from him. He was universally loved by the native Christians and the kind feeling of the non-Christians toward him was notably manifested on the news of his death.

Dr. Wilson's motto was "holiness to the Lord," and the motto was embodied in the life of the man. He walked with God. His humility and unaffected modesty were beautiful traits. Coupled with quiet unobtrusive piety and charming gentleness of character, there was zeal for the end in view, and firmness and persistence of purpose, perhaps not always discerned by those unacquainted with his real spirit. There was an ever-present desire to glorify God and help men.

Dr. Wilson was a true, consecrated missionary, given to the work from the deepest conviction of a divine call, and from sincere love of souls. There was no hesitancy, no questioning, no conferring with flesh and blood. From the time the call of God and of the Church came in America, till the loyal heart ceased suddenly to beat in Sitapur, during thirty-six years, there was but one thought, one purpose. When we supposed his work was done in India, and Board and physicians thought he could not return, he stood to his conviction and purpose and in due time came back to the most successful part of his missionary career. Dr. Wilson was a man of remarkable faith and trust in God. We recall his once remarking that he did not know much about faith, but this was because his faith in God was so natural and spontaneous, was so little of "exercise," that he was not conscious of it. He always felt and acted on the belief that God was leading him. One intimate with him could see how much comfort and rest this gave to his heart. It is not impossible to have a very orthodox and biblical theory or creed on providence and divine guidance, where it does not enter into the daily practical life. With Dr. Wilson, God was the superintendent and guide in his work. God was his treasurer. We will never know how much he collected and expended in answer to faith and prayer. He always had this estimate supplementary to the one formed in the finance committee. A close student of the Bible, he was always ready to believe all its promises and do its requirements.

As an evangelist, Dr. Wilson left a worthy record. His early work in Oudh was spiritual in result. In Agra, from among the lowly of the city muhallah he was always gathering souls into the fold. In the Budaon district thousands were baptized in the village meetings. In the Sitapur district he was constant in evangelistic effort and a revival spirit prevail-

ed. His preaching was plain, unpretentious, and direct, and aimed at immediate spiritual results.

Dr. Wilson found time to do considerable literary work also. His translation into Urdu of Binney's Thelogical Compendium, the foundation of the present Makhzam-i-Ilm-i-Ilahi, was for a long time the Manual of Theology for our preachers. He also made a translation of Wayland's Moral Science. He gave us in Urdu the story of "Michael the Miner," of "Mary Lathrop," and "Gandfather Ormand's stories for his Children." But our brother did not feel called chiefly to this form of work. He wrought directly for the winning of souls and like the divine Master for the healing of bodies, and for the general building up of the church.

Dr. Wilson, as we have seen, and as is some times the case, seemed to have a premonition that his work was nearing its close on earth. Elijah must have intimated to the sons of the prophets that he was to be taken away, for they communicated the fact to Elisha, impatient to receive it. The prophet told Elisha to ask for some gift or blessing, before he was taken away. Perhaps neither knew just when or how the man of God was to go. They walked on and talked together, when suddenly the flaming chariot and horses of fire parted them asunder and the glowing wheels rolled away carrying the translated prophet to the sky. Dr. Wilson held very realistic views of the "power and coming of the Lord Jesus." A few months before his translation, in a quiet conversation on the subject, he remarked that at any moment, in some mysterious way, we might be caught up to meet the Lord in the air. Had not the Lord himself said in his last written message to the church: "Surely I come quickly." And so it was with our beloved fellow-missionary. "Even so come Lord Jesus."

T. J. Scott.
W. A. Mansell.

Memoir of Phoebe Rowe.

Phoebe Rowe was born in Agra, the 21st of June, 1856. After the death of her mother a few years later, her father removed to Allahabad. There at the age of thirteen, she was converted under the ministry of the Rev. Thos. Evans, and joined the Baptist church.

Her father died when she was sixteen, and she then came to Lucknow as a teacher in the Lal Bagh school. She continued in that mission home for ten years, a part of the time in the zanana work of the city, all of the time visiting from house to house when there was leisure from other duties. In 1881 she was made a full missionary and removed to Moradabad, the next year to Bijnor, and the year after that to Pithoragarh, from which station she returned to the Lucknow school.

At the conference of 1887, it was arranged for her to go to America with Miss Nickerson. When she returned a year later, she was sent to begin the girls' boarding school at Gonda, and remained in the work there until she was brought once more to Lucknow and made the first Indian deaconess. Her commission to evangelistic work was given soon after, and for the rest of her life, although she had head-quarters at Muttra, she belonged to the whole field. Her record while in this service is written in the hearts and lives of her associate workers, of school girls and teachers where she visited during the rainy and hot season, of the summer schools for Bible-women and the poor people of the villages, both Christian and heathen.

The sweet spirit of our loved sister has gone to be with the Master whom she served so faithfully, but we feel her influence lingering here amongst us. At every point along our way we miss her tender words of counsel, her sweet songs and that dear face stamped with the image of the Master, but how rich we are in precious memories of our saint. She was a worthy ambassador of our King and His messages were ever on her lips. To all alike, rich and poor, young and old, the high and low, she told the old sweet story of Jesus. And many who heard believed and will stand with her among the white-robed throng before the throne praising God for evermore.

In every department of mission work she was eminently successful, but as an evangelist she was specially gifted of God. We find her going in and out among all people as did our Lord in days of old—stopping to talk with the woman at the well—and with the men in the field. If invited to sup with them, she never failed to break to them the Bread of Life.

Her very presence seemed a rebuke to evil, for she took "time to be holy." In the early morning hours and after the day of teaching and preaching, she never failed to steal apart awhile to rest and hold communion with her

Heavenly Father. Coming from the "sweet of His presence," she was ready to help the needy, to sympathize with the sorrowing, to advise her fellow-workers and to lead on in the work of saving India for Christ.

We suppose that nearly every one in our mission has felt the touch of this Christlike spirit. It has been said that the whole mission is on a higher plane of spirituality and devotion because of her life among us. Now that she has preceded us to the home above, it is ours to carry forward the work she loved so well, to follow on until we, too, shall see the King in His beauty.

Miss THOBURN, *Chairman.*

RESOLUTION IN MEMORY OF REV. ALBERT D. VAIL.

Whereas, the last mail from America brought to us the sad intelligence of the death of the Rev. Albert D. Vail, D. D., one of the vice-presidents of the Board of Managers of our Missionary Society, and also for many years chairman of the Indian Committee, therefore:

Resolved, That we hereby express our very high appreciation of the noble character and wise and faithful work and efforts in behalf of missionary interest, of this man of God, whom we had come to recognize as one of the very best and most trusted friends of our mission work.

2 That we hereby extend to our sister, Mrs. Vail, our profoundest sympathy in her great bereavement, and earnestly pray that the God of all comfort may, with his own rich abundance, bestow upon her the consolations of His grace and presence.

3. That the secretary of our conference forward to Mrs. Vail a copy of these resolutions.

E. W. PARKER.
J. H. GILL.
J. W. ROBINSON.

REPORT OF COMMITTEE ON TEMPERANCE.

It has been brought to the notice of your committee that drinking habits are spreading among the Christian servants in our large stations, many of whom claim to be members of our church. It appears to your committee that sufficient efforts are not made to instruct this class of Christians on the important subject of temperance. We recommend that such organizations as the Blue Ribbon Army and Red Ribbon Army receive every encouragement. We also recommend that presiding elders direct the preachers-in-charge in their several districts to preach a temperance sermon at least once a quarter.

Yih bát aksar kamiṭṭí ke sunne men átí hai, ki aksar bare bare shahron men jahán ki Angrez log kasrat se rahte hain un ke naukar jo 'Ysáí hain aur apne áp ko kalísiyá ke sharík batáte hain, un men kasrat se log sharáb píne ke 'ádí hain, lekin yih bát yád rakhná munásib o zurúr hai ki jab tak ki hamáre 'Ysáí kull manashiyát se parhezgár ná honge kalísiyá kí bihbúdí jismání o rúhání gair-mumkin hai, aur is ká bá'is yih hai ki ziyádatar parhezgárí par zor nahín diyá játá, aur khadimán-i-dín, 'umda 'umda nasihatí wa'z aur La'l Fíta aur Nílá Fíta Fauj ke jalson ko sargarmí aur shauq ke sáth ríwáj nahín dete, jin ká honá niháyat zurúr o munásib hai. Lihází yih kamiṭṭí apne kull khádimán-i-dín se dast i basta 'arz kartí hai ki is bhárí kám men khúb zor ke sáth háth lagáiye, táki Masíh kí kalísiyá har nau' se jalálí howe.

Ákhir bát kamiṭṭí yih pesh karní cháhtí hai ki har Prízáiding Eldar apní kull sarkiṭ men har Príchar-in-chárj ko hidáyat dewe ki wuh kam se kam har síhmání men ek 'umda parhezgárí ká wa'z taiyár karke apní apní kalísiyá men sunáwe.

S. S. DEASE.
A. G. MCARTHUR.
W. T. SPEAKE.

REPORT OF AUDITING COMMITTEE.

Your committee report having audited the following accounts, and with the exception of a few minor mistakes all were found correct:

The accounts of all the presiding elders save two, conference treasurer, W. F. M. S. conference treasurer, Bidwell Memorial School, Oak Openings, Theological School, Board of Education, and Sunday School Union through the entire year of 1898. Those of Reid Christian College, Sambhal and Gonda districts, through the third quarter, and of Wellesley High School through the second quarter.

Presiding elders report circuit accounts audited as follows:

Kumaon district: Naini Tal, Haldwani and Bhot through entire year; Pithoragarh through third quarter and Dwarahat second quarter.

Garhwal district: W. F. M. S. accounts through third quarter; Ramni circuit through year; Binauli circuit through November, and Gadoli through the second quarter.

Moradabad district: all circuit accounts through the third quarter.

Sambhal district: all accounts for the entire year.

Gonda district: Mankapur circuit through the entire year; Bhinga circuit through third quarter, and Gonda and Balrampur through the second quarter.

Bareilly district: all accounts through the third quarter.

Pilibhit district: all accounts through year, save Pilibhit circuit, which is audited through April.

Oudh and Sitapur districts: Lucknow, Shahabad and Mohamdi circuits to the end of the year: Sitapur, Lakhimpur, Mailani and Sidhauli to the end of November: Rae Bareli, Hardoi, Unao, Barabanki, and Baragaon, three quarters: Lucknow Woman's College, Deaconess' Home, two quarters.

J. W. ROBINSON, *Chairman.*

DEACONESS' WORK, REPORT OF BOARD OF SUPERVISION.

The Conference Board of Deaconesses met January 7th. The names of the following persons were called and their characters passed: Miss Thoburn, Miss Hoge, Miss Hardie, Miss Scott, Miss Sheldon, Miss Budden, Miss Means, Miss Tresham and Miss Brown, Deaconesses; Miss Hayes and Miss Lawrence, Probationer Deaconesses; Mrs. Tucker, Associate Deaconess. Miss Alice Means, having passed the Chicago Training School and recommended by the Moradabad quarterly conference, and Miss Helen Ingram, having been recommended by the Shahjahanpur quarterly conference, were received as Probationer Deaconesses. Miss Hayes and Miss Lawrence were continued on probation and advised to take up the course of study for Deaconesses.

J. L. HUMPHREY, *Chairman.*

REPORT OF BOARD OF EXAMINERS.

Report of Examiners on Examinations of Foreign Missionaries:

J. N. West passed in the Hindi vernacular of the II year.
W. W. Ashe " " " IV "

Report of Examiners on Examinations of Hindustani ministers:

1. *For Admission on Trial.*
   Yaqub Ali passed in all studies.
   Kay Silas " " "
2. *For Local Deacon's Orders.*
   Kaliyan Singh passed in all studies.
   J. W. Norton " " except Millat i Tashbihi, and
   Chamrua Wilson " " Tahriri Waz.
3. *For I year.*
   Lazar Shah passed in all subjects.
   Prem Singh " " except Khutut ba nam Jawanan i Hind
   James Tompkinson " Filasafi and Khutut, etc.
   Jukkhan Lal " " Baibal Barhaqq.
4. *For II Year.*
   A. Frank passed in all subjects.
   Ganga Nath " "
   Prabhu Dayal " "
   J. H. Smart " " except Masih Ibn Ullah.
   N. R. Childs " " " " " and
   Bulaqi Singh " " " " Tariq ul Hayat.
   J. H. Walter " " " Tahriri Waz.
   Bansi Dhar " " "
   M'd Hasan Jan " in Makhzam i Ilm i Ilahi.

5. *For III Year.*

Nizam Ali passed in all subjects except Iswi Subut.
Bahadur Singh ,, ,, ,, Tashrih-ul-Taslis.
Bansi Dhar ,, ,, ,, Isa ki Sirat and Tahrir Waz.
Joshua Solomon ,, ,, ,, Tashrih-ul-Taslis.
J. S. Samuel ,, ,, ,, ,, ,,
J. Dysell ,, ,, ,, Isa ki Sirat. ,,
Benj. Marqus ,, ,, ,, Tashrih-ul-Taslis and Iswi Subut.
J. Jacob ,, ,,
S. Lawrence ,, ,, ,, Tashrih-ul-Taslis and Tahriri Waz.
M'd Hasan Jan ,, ,, ,, Tashrih-ul-Taslis and Tahriri Waz.
James Tompkinson,, in Satmat Nirupan.

6. *For IV year.*

Bhikki Lal passed in 2 and 5 Fasls.
Joseph Wahid-ud-Din ,, ,, ,,
Sabine Mansell ,, in 5 Fasl.
D. A. Chowlin ,, ,,
Chhote Lal ,, ,,

Addenda :

Imtihán denewálon ke liye gaur-talab :

Local Deacon's:

Chamrua Wilson kutub i zail men imtihán denge:
Millat i Tashbihí aur Tahrírí Wa'z.

Pahla Sal.

Prem Singh, Khutút men, aur James Tomkinson Khutút aur Filásafí men, aur Jukkhan L'al, Baibal Barhaqq men phir imtihán denge.

Dusra Sal.

N. R. Childs Masíh Ibn Ulláh men, Buláqí Singh Masíh Ibn Ulláh aur Taríq-ul-Hayát men, J. H. Walter Masíh Ibn Ulláh aur Taríq-ul-Hayát men, aur Bansí Dhar, Tahrírí Waz men phir imtihán denge.

Tisra Sal.

Nizám 'Alí 'Iswí Subút men, Bahádur Singh, Joshua Solomon, J. S. Samuel Tashríh-ul-Taslís men phir imtihán denge; J. Dysell 'Isá kí Sírat men aur Bansí Dhar 'Isá kí Sírat aur Tahrírí W'az men phir imtihán denge. Benjamin Marqus Tashríh-ul-Taslís aur 'Iswí Subút men, S. Lawrence aur Md. Hasan Ján Tashríh-ul-Taslís aur Tahrírí Wa'z men phir imtihán denge.

Rules Regarding Examinations.

1. For admission on trial and for local orders, the Board will report passed if the minimum mark has all been reached in but one subject, provided that an average taken on all the subjects reaches the required minimum.
2. For advancement in the conference classes, the Board will report passed for the second year when all the subjects are completed. In other classes the examinee will be reported passed if not more than two subjects remain to be brought up, said subjects to be reported to conference.
3. Admission for re-examination will be given at the time when the subject to be brought up is again under examination.
4. In reporting passed the Board will require that the books appointed to be read have been finished if at all available.
5. The Board will adhere for each subject to the minimum fixed in the Discipline.
6. In the work of the conference classes credit will be given for all subjects reaching the minimum mark.

C. L. Bare, *Registrar*.

REPORT OF SUNDAY SCHOOL COMMITTEE.

The Sunday schools of the conference show an increase during the past year both in numbers and in efficiency. The only items which show a decrease are in the number of officers and teachers, and in the number of Christian boys. An encouraging feature of the statistics is the large increase in the attendance of girls, both Christian and non-Christian.

There has also been an increase in the amount of money collected by the Sunday schools, both the missionary collections from Sunday schools and the children's day collections showing that more has been done than in any previous year.

The Committee recommend :

1. That a greater effort be made to get not only the children but all the members of our church into the Sunday school. We notice that a very large proportion of the officers and teachers are mission employees, and that very few unpaid workers are engaged in this work. If the entire membership of the church could be brought into the Sunday school, the force of unpaid workers could be largely increased and adult classes for Bible study could be organized for those not competent to teach.

2. That effort be made to increase the efficiency of Sunday school workers by weekly teachers' meetings in every circuit, by district Sunday school conventions for the discussion of Sunday school methods, and by giving more attention to Sunday schools in the sessions of the District conferences.

3. We recommend the use of the I. B. R. A. Bible Readings in all our Sunday schools.

4. We note that there is at present no uniformity in the use of Catechisms. We would therefore recommend that in the non-Christian schools the catechism Sad Sawal, recently prepared by Rev. J. H. Messmore, be uniformly used. For Christian schools we recommend that a revised edition of the Church Catechism be prepared, and that all others be discontinued.

Course of Study.

A.—FOR AMERICAN MISSIONARIES.

ENGLISH STUDIES.

I Year. 1. Introduction to the Holy Scriptures : Old Testament, pp. 1-447. *Harman.*
2. Exegesis : Selections from the Gospels.
3. Systematic Theology. Vol. I, *Miley.*
4. Plain Account of Christian Perfection. *Wesley.*
To be read : Wesley's Sermons. Vol. II.

II Year. 1. Introductions to the Holy Scriptures : New Testament, 448-770. *Harman.*
2. Exegesis : Selections from the Pauline Epistles.
3. Atonement in Christ. *Miley.*
4. The Sacraments: Baptism and the Lord's Supper. *Watson.*
To be read : Steven's History of Methodism.

III Year. 1. Exegesis : Selections from the Pentateuch.
2. Studies in Theology : The Supernatural Book. *Foster.*
3. Biblical Hermeneutics. *Terry.*

IV Year. 1. Exegesis : Selections from Isaiah.
2. Systematic Theology. Vol. II, *Miley.*

VERNACULAR STUDIES.

I. This course shall consist of three standards of two sections each, *viz.*, Lower, Middle, and Proficiency Standards, in both the Urdu and Hindi languages.

II. The Urdu and Hindi of the Lower Standard shall be compulsory, and one section, either the Urdu or the Hindi, of the Middle and Proficiency Standards respectively.

III. The candidate will be expected to pass the first section of the Lower Standard examination within, or at the close of, his first year's residence, and he may be allowed to complete both sections in that time : but must pass in both within two years from the time of joining his conference in India.

IV. All conference examinations shall take place under the direction of a board of six or more examiners appointed by the Bishop, which board shall, as far as possible, remain unchanged from year to year.

V. The annual conference examination shall begin on the morning of the day preceding the day fixed for the opening of the conference, a majority of the board being present.

VI. The following course of study, in accordance with Rule I, is proposed:

LOWER STANDARD.

A—URDU: FIRST YEAR.

1. GRAMMAR. Platts', omitting chapters on Arabic and Persian Construction, and Derivations and Syntax .. 100
2. READING. (Roman, Lithograph and Type):
Mathew and Mark's Gospels
Haqaiq ul Maujudat 100
3. TRANSLATION 150
(1.) Urdu-English : 10 lines from Urdu Sec. Bk, C. E. S. 50

(2.) English-Urdu : 10 lines from Eng. Sec. Bk. C. E. S., half written in Persian and half written in Roman .. 60
(3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read : Bishop Thoburn's India and Malaysia.

B.—HINDI: SECOND YEAR.

1. GRAMMAR : Kellogg's 100
2. READING. (Nagri.) Matthew and Mark's Gospels and Dharm Tula 100
3. TRANSLATION 150
(1.) Hindi-English : 10 lines from Hindi Sec. Bk. C. E. S. ... 50
(2.) English-Hindi : 10 lines from Eng. Sec. Bk. C. E. S., half written in Nagri and half written in Roman ... 60
(3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read : Hunter's Brief History of the Indian People.

MIDDLE STANDARD.—THIRD YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR : Platts', the whole. Kempson's Syntax and Idioms. Forbes' Persian 100
2. READING. (Litho. and Type) :
Luke and John's Gospels.
Din-i-Haqq ki Tahqiq.
Taubat un Nasih.
Mark and John in Persian 100
3. TRANSLATION 150
(1.) Urdu-English : 10 lines from Urdu Third Bk. C. E. S. ... 50
(2.) English-Urdu : 10 lines from Eng. Third Bk. C. E. S., half written in Persian and half in Roman 60
(3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read: Muir's Life of Mohammad.

B.—HINDI.

1. GRAMMAR: Review. 100
Ballantyn's Elementary Sanskrit.
2. READING: Luke and John's Gospels 100
Shakuntala (edited by Raja Lakshman Singh).
3. TRANSLATION 150
(1.) Hindi-English : 10 lines from Hindi Third Bk. C. E. S.... 50
(2.) English-Hindi : 10 lines from English Third Bk. C. E. S., half written in Nagri and half in Roman. 60
(3) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read : Wilkin's Hindu Mythology.

PROFICIENCY STANDARD.—FOURTH YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR : Palmer's Arabic. (Optional.) 100
2. READING : Mizan-ul-Haqq.
Gulistan.
Forbes' Arabic Reader. (Optional.) ... 100
3. TRANSLATION 150
(1.) Urdu-English : 20 lines from Urdu Fourth Bk. C. E. S. 50
(2.) English-Urdu : 20 lines from English Fourth Bk. C. E. S., half written in Persian and half in Roman. 60
Short Sermon in Persian character.
(3) Definition 40

4. PRONUNCIATION 100
5. CONVERSATION 100
Read : Sell's Faith of Islam.

B.—HINDI.

1. GRAMMAR : Hindi, Review. 100
Monier Williams' Sanskrit. (Optional.)
2. READING : Sat Mat Nirupan. 100
Prem Sagar.
Hitopadesha, first book. (Optional.)
3. TRANSLATION 150
(1.) Hindi-English : 20 lines from Hindi Fourth Bk. C. E. S. 50
(2.) English-Hindi : 20 lines from English Fourth Bk. C. E. S., half written in Nagri and half in Roman. 60
Short Sermon in Nagri character.
(3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read : Monier Williams' Religious Life and Thought in India.

VII. The candidate, in order to pass, must obtain at least one half the aggregate marks in each subject.

VIII. The Board of Examiners, through the Registrar, shall, at the close of the examination, inform the candidate and the Secretary of the Conference of the result.

B.—FOR HINDUSTANI MINISTERS.

SAL'ANA KANFARANS KI' KHWANDAGI'.

DAKHIL'A KE LYIE.

1. Ummedwár Urdú yá Hindí Qawá'id, Jug- ráfiya aur Hisáb achchhí tarah se jáne.
2. Qadím Tawáríkh ká Ikhtisár, Roman-Urdú, or Landmarks of Ancient History.
3. Hunter's Brief History of the Indian People in English, Lithograph-Urdú or Hindí.
4. Jugráfiya-i-Pák Kitáb, yá Scripture Geography.
5. Discipline.

PAHLA' SAL.

1. Filásafí dar báb Tadbír i Naját, or Walker'sPhilosophy of the Plan of Salvation, or Mat Parikshá.
2. Khutút ba-nám Jawánán i Hind, or Mitchell's Letters to Indian Youth, or Sat Mat Nirúpan men jo Hinúd kí bábat hai.
3. Hurst's Short History of the Early Church in English or in Lithograph-Urdú or Caleb's Intikháb i Kalísiyá.
4. Wayland's Moral Science in English or in Lithograph-Urdú or Baibal Bar-Haqq.
5. Tahrírí Wa'z.

MU'TA'LA KE LIYE—1. Stobart's Islám or Tawáríkh i Mohamdí or A'wá-gawan Bichár. 2. Dín Islám aur us kí tardíd in Roman-Urdú or Lithograph Urdú.

DU'SRA' SAL.

1. Binney's Compend, or Makhzan 'Ilm-i-Iláhí.
9. What think ye of Christ. (Vaughan's) or Masíh Ibn Ulláh or Dharm Pustak se ádhe bhág men Khrísht ká Samáchár.
3. Field's Hand-book of Theology, one half, or Tariq ul Hayát or Dharmá Dharm Parikshá Patr.
4. Introduction to Thomas' Commentary on Genesis, in Roman-Urdú.
5. Tahrírí wa'z.

MU'TAL'A KE LIYE—1. Clark's six Lectures on the 'Aryá Samáj in English or Urdú or Hindí. 2. Formen's 'Aryá Samáj or Miftáh-ul-Tauret, Páp Sodhan Siddhánt.

TI'SRA SAL.

1. Bushnell's Character of Jesus. 'Isá kí Sírat. 2. Thomas' Tashríh-ul-Taslís in Roman-Urdú. 3. Fishers' Manuel of Christian Evidences, in English, or 'Iswí Subút, Roman-Urdú. 4. Fields' Hand-book of Theology, completed, Sat Mat Nirúpan men dín 'Iswí kí bábat. 5. Tahrírí wa'z.

MUTA'LA KE LIYE.—1. Marsden's Popular Hinduism or Lakshmí Shankar's Primer of Biology in Urdú or Hindí.

CHAUTHE SA'L KE IMTIHA'N KE SUWA'LAT.

1. Rúhání zindagí kyá hai? Us kí asliyat bayán karo.
2. Kyúnkar ma'lúm hotá hai, ki ham men Rúhání zindagí hai?
3. Wá'iz ko kis tarah ma'lúm hotá hai ki Khudá ne mujh ko wa'z ke kám ke wáste talab kiyá hai?

FASL 1.

DI'NDARI' AUR AUQAT GUZARI' KE BAYA'N MEN.—4. Khádim ud dín ke kháss kám bayán karo, aur yih batáo ki is khidmat ke wáste kaun kaun se wasf cháhiyen?

5. We kaun se taríqe hain, jin se yih ausáf barhte játe hain?
6. Batáo ki logon ke gharon par ahwál-pursí ke liye jáná kaisá zurúr hai, aur yih kaho ki tumhárí is kám men kis qadar tawajjuh hai?
7. Yih batáo ki kis tarah parhte likhte ho?
8. Jab se tum kánfarans kí imtihán-bardárí men ho, tab se tum ne jitní kitáben har sál dekhí hain un sab ke nám-batáo?
9. Kutub i Muqaddasa ke parhne men tumhárá kitná waqt sarf hotá hai? aur kis taríqe se parhte ho?

FASL 2.

BAIBAL KA' IMTIHA'N.—1. Kis i'tibár se tum Baibal ko Kalám i Iláhí jánte ho, aur kin dalá'il se tum yih ráe rakhte ho?
2. Kis dalíl se Majmú'a i 'Ahd i 'Atíq ko, jo ham men murawwij hai, mu'atabar jánte ho? Khulása bayán karo.
3. Kis dalíl se we sab kitáben jo is Majmú'a i 'Ahd i Jadíd men dákhil hain mu'atabar o sahíh jánte ho? Mukhtasar bayán karo.
4. Kis tarah Mohammadíon ke is da'we ko ki Kutub i Muqaddasa mansúkh ho gaí hain, galat sábit karte ho?
5. Khurúj i Misr se Yashú'a kí maut tak. Isráelíon kí táríkh ká khulása batáo?
6. Das firqon kí bagáwat ke muta'alliq jo kháss wáqi'át hain, unhen bayán karo?
7. Yahúdíon kí sálána 'íden aur níz yih ki kis bát ke wáste muqarrar húí thín, aur kis tarah par adá kí játí thín, batáo?
8. Kháss kháss nabíon ke nám aur jis zamáne men unhon ne nubúwaten kín, wuh zamáne aur níz yih, ki we nubúwaten kis báre men thín bayán karo?
9. Khudáwand Masíh kí báton se kuchh aisí misalen do, jin se záhir hotá hai, ki wuh Puráne 'Ahd ke nawishton ko mu'atabar samajhtá thá.
10. Kaun sí pesh-khabaríán Masíh se muta'alliq hain, khusúsan us kí ámad aur sírat aur kám aur maut se?
11. Masíh kí zindagí ke hálát kis kis waqt ke ma'lúm hain, aur muddat 'ahd risálat kis qadar thí?
12. Us kí risálat ke kháss wáqi'át aur jahán jahán ki we guzre hain batláo?
13. Kháss kháss báten mundarja i A'amál i Rasúl batláo?
14. Mu'ajiza kyá hai aur mu'ajizon se kyúnkar ma'lúm hotá hai ki Kutub i Muddasa min jánib Allah hain?

FASL 3.

BAIBAL KI' TA'LIMAT KE BAYA'N MEN.—1. Khudá ká wujúd Baibal se kis tarah sábit hotá hai?
2. Baibal se Taslís ká kyá subút hai, ya'ne ki ek Khudá men tín aqnúm hain?
3. Khudá kí sifat batláo aur har sifát ká subút Pák Nawishton se do?
4. Khudá ke mujassam hone ká masala jo Kutub i Muqaddasa men páyá játá hai, use bayán karo, aur yih batáo, ki us ta'lím ko naját ke bandobast se kyá 'iláqa hai?
5. Masíh kí Uluhiyat Kutub i Muqaddasa se sábit karo?
6. Baibal kí kaun kaun sí áyát Uluhiyat i Masíh ke mukhálif Musalmán pesh karte hain, aur tum un ke kyá ma'ne lete ho?
7. Rúh i Quds kí aqnúmiyat ká, aur Uluhiyat ká aur us ke kám ká Pák nawishton se subút do?
8. A'dam ke gunáh ká natíja us kí aulád ke haqq men kyá húá?
9. Masíh ke kafáre aur gunáhon kí mu'áfí men kyá 'iláqa hai?
10. Masíh ke jí uthne ká subút do?

11. Masíh kí shafá'at kí asliyat aur fáida, jaisí Kutub i Muqaddasa men ta'lím hai, bayán karo?
12. Rúh ul Quds kí gawáhí kí nisbat kyá ta'lím o dalíl hai?
13. Masíhí kámiliyat ká masala jo Wesley sáhib ne sikhláyá hai use mukhtasran bayán karo aur Baibal se us ká subút do?
14. Naí Paidáish aur kámil pákízagí ke darmiyán jo farq hai, use samjhá do?
15. Is da'we ke báre men ki "Jo koí az sar i nau paidá hotá hai is taur se nahín giregá, ki ákhir i kár halák ho jáe." Hamárí kalísiyá kí kyá ráe aur sábit karo, ki yih ráe Kalám i Iláhí ke bamújib hai.
16. Batáo ki baptisma kaisí rasm hai, aur kis garaz se hai, aur kyún farz hai? har bát ká subút do.
17. Sábit karo, ki bachchon ko baptisma dená munásib hai?
19. Baibal men 'Asháe Rabbání kí nisbat kaun kaun se muháware áe hain, aur wuh kis garaz se hain aur Masíhíon par us ká mánná kyún farz hai?
19. Hindúon ke masla i tanásukh, ya'ni káyá palat ko kyúnkar galat sábit karte ho?
20. Jism ke jí uthne ke báb men Kutub i Muqaddasa men kyá ta'lím hai hawála do?

FASL 4.

KALÍSIYÁ KE INTIZÁM O TARTÍB KE BAYÁN MEN—1. Kalísiyá ke tarah tarah ke intizámát bayán karo? 2. Methodist Episkopal Kalísiyá men General Kánfarans aur Annual Kánfarans aur Kwártarlí Kánfarans ke muta'alliq kyá kyá kám hain?
3. Kalísiyá ke 'uhdedáron men "Bishop" "Prízáiding Eldar" aur "Eldar," aur "Díkan" aur "Khádim-ud-dín" aur "Lokal Wá'iz" aur "Mukhtárkár" aur "Amánatdár" aur kilás ke Hádí jo hain, un men har ek ká kitná ikhtiyár hai, aur kyá kám muta'alliq hai, aur kis ke sámhne jawáb-dihí hai?

FASL 5.

TÁRÍKH I KALÍSIYÁ—1. Yahúdíon ke kháss firqe Masíh ke waqt men kitne the? un ká bayán karo.
2. Awáil zamánon men jo 'aziyaten Masíhíon ne uthái hain, un ká kuchh bayán karo
3. Un wasáil ká bayán karo, jin ke sabab se ibtidá men Masíhí mazhab bahut phailá, (Mather sáhib kí Tawáríkh i Kalísiyá tísrá báb daf'a 1, 2, 3, 5 ko dekho.)
4. Gnostikon kí kyá ta'lím thí aur us se qadím kalísiyá par kyá kharáb asar pará; (Mather sáhib kí Tawáríkh i Kalísiyá tísrá báb daf'a 85)
Luther sáhib se 'ain qabl dín i 'Iswí ká kyá hál hai?
6. Barí Isláh i Mazhabí jo Luther sáhib ke waqt men húí, us ká hál batáo, kis sabab se wuh isláh húí thí, aur kaun kaun log us men sharík i hál the?
7. Britániya i 'Uzmá men Methodíst Kalísiyá ke muqarrar hone ká sabab batáo aur Wesley sáhib kí táríkh men kháss log kaun the?
8. Methodist Episkopal Kalísiyá kis sabab se aur kis waqt men aur auwal kahán baní? (Discipline ká báb i auwal dekho.)
9. Hinúd ke mukhtalif firqe aur yih ki we kahán se nikle aur un ká báni aur un ke kháss 'aqíde batáo?
10. Muhammadíon ke dín kí ibtidá aur Muhammad sáhib ká kuchh bayán karo aur mukhtalif firqon ká aur un ke hádíon ká kuchh zikr karo?
11. Sikhon ke mazhab kí ibtidá kahán se hai aur use Hinúd o Islám ke mazhab se kyá 'iláqa hai?
12. Brahmo mazhab ká ágáz o taraqqí aur hálát maujúda aur kháss 'aqídon ká bayán karo?

TO BE READ.

MUTA'LA KARNE KE LIYE.—1. Táríkh i Yúsufí, Josephus. (M. P. House Lucknow) 2. Brahmo Mazhab. (M. P. House, Lucknow.) 3. Augustine ke Iqrárát, Augustine's Confessions (N. I. T. S.) 4. Hal ul Ashkál. (M. P. House, Lucknow.) 5. Jámi' ul Fráiz. (Lahore, Tract Depôt.) 6. Miftáh ul Hinúd. (M. P. House, Lucknow.)

SESSIONS OF THE NORTH INDIA CONFERENCE.

No.	Place.	Time.	President.	Secretary.
1	Lucknow.	Dec. 8-14, 1864	Bishop E. Thompson	J. H. Gracey.
2	Moradabad.	Feb. 1-7, 1866	Rev. J. Baume.	T. J. Scott.
3	Shahjahanpur.	Jan. 10-17, 1867	Rev. T. J. Gracey.	Do.
4	Bijnour.	Jan. 16-21, 1868	Rev. J. M. Thoburn.	Do.
5	Bareilly.	Jan. 14-22, 1869	Rev. C. W. Judd.	J. D. Brown.
6	Bareilly.	Jan. 20-27, 1870	Bishop C. Kingsley.	Do.
7	Lucknow.	Jan. 12-18, 1871	Rev. J. W. Waugh.	J. H. Messmore
8	Moradabad.	Jan. 18-24, 1872	Rev. J.L. Humphrey	S. S. Wetherby
9	Bareilly.	Jan. 18-22, 1873	Rev. T. S. Johnson.	Do.
10	Lucknow.	Jan. 7-13, 1874	Bishop W. L. Harris.	J. D. Brown.
11	Shahjahanpur.	Jan. 6-12, 1875	Rev. T. J. Scott.	Do.
12	Cawnpur.	Jan. 13-18, 1876	Rev. D. W. Thomas.	B. H. Badley.
13	Moradabad.	Jan. 3-9, 1877	Bishop E.G.Andrews	Do.
14	Bareilly.	Jan. 9-15, 1878	Rev. J. H. Messmore	Do.
15	Lucknow.	Jan. 9-14, 1879	Bishop T. Bowman.	Do.
16	Cawnpur.	Jan. 7-12, 1880	Rev. E. W. Parker.	Do.
17	Bareilly.	Jan. 5-11, 1881	Bishop S. M. Merrill	Do.
18	Moradabad.	Jan. 11-17, 1882	Rev. S. Knowles.	Do.
19	Lucknow.	Jan. 10-16, 1883	Bishop R. S. Foster.	Do.
20	Cawnpur.	Jan. 9-15, 1884	Rev. T. J. Scott.	C. L. Bare.
21	Bareilly.	Jan. 7-12, 1885	Bishop J. F. Hurst.	B. H. Badley.
22	Lucknow.	Jan. 7-12, 1886	Rev. H. Mansell.	Do.
23	Moradabad.	Jan. 5-10, 1887	Bishop W. X. Ninde.	Do.
24	Cawnpur.	Jan. 4-9, 1888	Rev. J. H. Gill.	Do.
25	Bareilly.	Jan. 9-15, 1889	Bishop J.M.Thoburn	Do.
26	Lucknow.	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad.	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpur.	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly.	Jan. 11-16, 1893	Do. do.	W. A. Mansell.
30	Lucknow.	Jan. 3-8, 1894	Do. do.	Do.
31	Moradabad.	Jan. 3-7, 1895	Do. do.	Do.
32	Bareilly.	Jan. 8-13, 1896	Do. do.	Do.
33	Lucknow.	Jan. 7-12, 1897	Do. do.	Do.
34	Bareilly.	Jan. 5-11, 1898	Bishop Cyrus D. Foss Bishop J.M.Thoburn	J. W. Robinson
35	Shahjahanpur.	Jan. 4-10, 1899	Bishop J.M.Thoburn	Do.

LIST OF LOCAL PREACHERS.

NAME.	ORDERS.	APPOINTMENT.
BAREILLY DISTRICT.		
Fazl Ullah ...	Elder '95	Khera Bajhera.
R. Turner ...	,,	Miranpur Katra.
Govind Ram ...	,,	Binawar.
Dyan Masih ...	,,	Ali Ganj. Aonla.
Lakhan Singh ..	Deacon.	Ramapur, Shahjahanpur
Kundan Lal ...	,,	Bareilly.
Sadai Masih ...	,,	Sahaswan.
J. F. Judd ..	,,	Panahpur.
Daniel Sigler ..	,,	Pawayan.
H. Waleski ..	,,	Shahjahanpur.
J. Robert ...	,,	Ujhani.
Mohan Singh ..	Local Preacher.	Faridpur.
Gulab Singh ..	,,	Shahjahanpur.
Moti Lal ...	,,	Nigohi, Shahjahanpur.
Kallu Porter ...	,,	Madnapur, Tilhar.
Lalji Mal ...	,,	Khuda Ganj, Miranpur Katra.
Sewa Ram ...	,,	Tilhar.
Misri Charan ..	,,	Bareilly.
Jai Singh ...	,,	Fatehganj, Khera Bajhera.
S. C. Chatterjee ..	,,	Shahjahanpur W.
Sobran Singh ..	,,	Dataganj.
Hulasi ..	,,	Aonla.
Khurram Singh ...	,,	Binawar.
Baldeo Dass ...	,,	Binawar.
Mangal Singh ..	,,	Usait, Kakrala.
Bahal Singh ...	,,	Bilsi.
G. Luke ..	,,	Bareilly.
S. Jacob ..	,,	Shahjahanpur East.
Rahu Singh ..	,,	Jalalabad.
Mahbub Masih ..	,,	Do.
Ata Ulla ...	,,	Bareilly.
Bnup Singh ..	,,	Kanth, Shahjahanpur.
Ram Dayal ...	,,	Shahjahanpur East.
Joel M. Lal	,,	Do.
Dalchand ...	,,	Bisauli.
Mangal Sain ..	,,	Bareilly.
C. M. Parmanand ...	,,	Budaon.
B. S. Ferguson ...	,,	Do.
Cornelius Singh ...	,,	Bareilly.
Dhappan Wilson ..	,,	Shahjahanpur East.
Puran Mall ..	,,	Bisauli.
H. Jacob ..	,,	Shahjahanpur East.
Gokal Pershad	,,	Bisauli.
Kesho Ram ...	,,	Bareilly.
Jai Sukh	,,	Dataganj.
Debi Dass ..	,,	Bilsi.
Kehri Singh ...	,,	Bhatauli.
Baisakhi Lall ...	,,	Theological School.
Bhoj Ram ...	,,	,, ,,
Chiraunji Lall ...	,,	,, ,,
Mangal Sain	,,	,, ,,
James Shaw ...	,,	,, ,,
Nirotam Dass ...	,,	,, ,,
T. B. Kirk ...	,,	,,
Itwari Lall ...	,,	,, ,,

NAME.	ORDERS.	APPOINTMENT.
GARHWAL DISTRICT.		
Edward Thomson ...	Elder '96	Lansdowne.
Kwankin ...	Deacon '96	Srinagar.
Ghungar Money ..	,, '98	Pauri.
Charles Khiyali ...	,, '98	Paidol.
Andrias ...	Local Preacher.	Ramni.
Lama Wilson ...	,,	Srinagar.
Sangram Money ..	,,	Gadoli.
Bhajni ...	,,	Lansdowne.
Mohan Lall ...	,,	,,
Dhan Singh ..	,,	Kainur.
Tiwaru ...	,,	,,
Patrus ..	,,	Lansdowne
Daud ...	,,	Ramni.
GONDA DISTRICT.		
Lewis J. McGee	Deacon '93	Nanpara.
Buddha Singh ..	,, '98	Ellenpur.
Prem Dass ...	Local Preacher.	Rupaidiha.
F. R. Witkie ...	,,	Bahraich.
Frank Peters ...	,,	,,
A. R. Wesley ...	,,	,,
Bhupal Singh ...	,,	Pyagpur.
D. C. Richards ...	,,	Lachhmanpur.
Khandari Singh ...	,,	Birpur.
B. S. Benjamin ...	,,	Ikauna.
Nattha Masih ..	,,	Pachperwa.
Chhange Singh ...	,,	Balrampur.
Dharam Singh ..	,,	Paraspur.
M. McKaig ..	,,	Gonda.
Lal Karan ..	,,	,,
D. H. Pitamber ...	,,	Kauriya.
J. J. Todd ...	,,	Qaisarganj.
KUMAON DISTRICT.		
W. Pamochai ...	Deacon.	Darma, Bhot.
Gauri Datt ...	,,	Lohba.
J. Barker ...	,,	Talli Tal, Naini Tal.
Pancham Singh ...	,,	Bhim Tal.
D. S. Hukill ...	,,	Lohaghat.
K. Wilkinson ..	Local Preacher.	Chandas, Bhot.
Chhida Singh ...	,,	Uprari.
J. Abraham ..	,,	Dwarahat.
Bijai Singh ...	,,	Ganai.
Yusuf ...	,,	Bagwali Pokhar.
S. B. Singh ...	,,	Naini Tal.
Mr. Smith ...	,,	Naini Tal.
Mr. Thompson ...	,,	Naini Tal.
Mr. Anderson ...	,,	Naini Tal.
J. W. Gowan ..	,,	Naini Tal.
B. M. Dass ..	,,	Pithoragarh.
A. Miller ..	,,	Pithoragarh.
Yuhunna ...	,,	Chandag.
C. Wilson ...	,,	Gangolinath.
Jawahir Singh ..	,,	Deolthal.
Santosh Ram ...	,,	Pharka.
T. B. Kirk ...	,,	Pithoragarh.
MORADABAD DISTRICT		
B. McGregor ...	Elder.	Najibabad.
Peter Merrill ..	,,	Sherkot, Bijnour.
Bala Dass ..	,, '93	Moradabad.

NAME.	ORDERS.	APPOINTMENT.
Gulab Singh ...	Elder '95	Nurpur, Bijnour.
Mohan Singh ...	" '94	Thakurdwara, Moradabad.
Jhabbu Lal ...	" '95	Seohara, Bijnour.
B. Robert ...	" '96	
John Pusa ..	Deacon '93	Bairampur, Moradabad.
Kalyan Singh ...	" '94	Kotqadar, Bijnour.
Dalla Singh ...	" '93	Moradabad.
B. S. Budden ...	" '96	Kanth, Moradabad.
Nadir Shah ...	"	
Nanhu Mal ...	Local Preacher.	Ratanpur, Moradabad
Baldeo Parshad ...	"	
Ilyas Singh ...	"	Nurpur, Bijnour.
Buddha Singh ..	"	
Chhidda Singh ...	"	Nagina, Bijnour.
Prabhu Dass ...	"	Moradabad.
Patras I ..	"	Bilari, Moradabad.
Sadhu Singh ...	"	Dhampur, Bijnour.
S. Hastings ..	"	Moradabad.
Buddha Cutler ..	"	Nagina, Bijnour.
Bahal Singh ...	"	Tajpur, Bijnour.
Thomas Jacob ...	"	Moradabad.
Chirag Masih ...	"	Chandausi.
Hiram Barrow ...	"	Nagal, Bijnour.
M. Johnson ..	"	Nagina, Bijnour.
OUDH DISTRICT.		
Phillip Andrew	Deacon '90	Lucknow.
Yaqub Ali ...	" '93	"
Jukkhan Lal ...	" '93	Hardoi.
William A. Comfort ...	" '93	Lucknow.
Henry C. Sigler ..	" '93	Bara Banki.
Mangal Singh ...	" '94	"
Chhote Lal II ...	"	Unao.
Abdul Wahid ...	" '92	Hardoi.
Keshri Singh ..	" '92	Unao.
Chhote Lal Samuel ...	" '97	Hardoi.
Yaqub Singh ...	Local Preacher.	Lucknow.
Prem Masih ...	"	Bara Banki.
Baldeo Prashad ...	"	Hardoi.
Daniel Richards ...	"	Lucknow.
David S. Paul ...	"	Unao.
John W. Norton ...	"	Rai Bareilly.
Masih Charan John ..	"	Lucknow.
Tilok Singh ...	"	Bara Banki.
Shib Lal ...	"	Shahabad.
Misri Lal ...	"	Hardoi.
John D. Flint ...	"	Shahabad.
Din Dayal ...	"	Bara Banki.
Gurdiyal Singh ..	"	Hardoi.
Harun Andrew ...	"	"
Boaz ...	"	Bara Banki.
Mohan Nathan ...	"	Unao.
Kesho Lal ...	"	Rai Bareilly.
Mohan Dass ...	"	Unao.
Sharf-ud-Din ...	"	Rai Bareilly.
Nand Ram ...	"	Hardoi.
Nathaniel Hamilton ...	"	Lucknow.
Frank M. Lawrie ..	"	Hardoi.
Sundar Lal ...	"	Shahabad.
Behari Lal ..	"	Bara Banki.
Henry D. Jacob ..	"	Rai Bareilly.
Ram Gopal ...	"	Shahabad.
B. H. McKaig ...	"	Lucknow.
W. E. Crawshaw ...	"	"

NAME.	ORDERS.	APPOINTMENT.
A. I. Birkett ...	Local Preacher.	Lucknow.
J. W. McGee ...	,,	,,
W. Alexander ...	,,	,,
J. F. Brown ...	,,	,,
PILIBHIT DISTRICT.		
Kallu Singh ...	Local Elder.	Mirganj.
Ase Ram ...	,,	Rampur.
Girdhari Lal ...	,,	Nawabganj.
Moti Lal ...	,,	Puranpur.
Kallu Singh ...	Local Deacon.	Mirganj.
Ase Ram ...	,,	Rampur.
Girdhari Lal ...	,,	Nawabganj.
Jhabbu Lal ...	,,	Bisalpur.
Ghasi Ram ...	,,	Bilaspur.
Moti Lal ...	Local Preacher.	Paranpur.
A. Lincoln ...	,,	Pilibhit.
F. Peters ...	,,	,,
S. Masih ...	,,	,,
Morgan ...	,,	,,
Myracas ...	,,	,,
D. R. Rodgers ..	,,	,,
Bahadar Shah ..	,,	Fathganj.
Ram Bakhsh ..	,,	,,
Lachhman Singh I ..	,,	,,
Karhe Mal ..	,,	Bisalpur.
Kundan Singh ..	,,	Nawabganj.
Sohan Lal ..	,,	Baheri.
Mani Ram ..	,,	Pardhauli.
Nanhe Lal ..	,,	Pipalsana.
Har Sahai ..	,,	Gurganw
Kallu Das ..	,,	Sirouli.
Baldeo Das ..	,,	Madhkar.
Baljeet ..	,,	Chhabra.
Chhadammi Lal ..	,,	Lilaur.
S. A. Judson ..	,,	Mirganj.
Kaliyan Singh ..	,,	Sahi.
Lachhman Singh II ..	,,	Dunka.
Khiyali Ram ..	,,	Shishgarh.
Moti Lal ..	,,	Basdharan.
Jhau Lal ..	,,	Milak.
Barnabas ..	,,	Rampur.
Munna Mahtab ..	,,	,,
SAMBHAL DISTRICT.		
Mouladad Khan ..	Elder '90	Sambhal.
Manphul Singh ..	Deacon '91	Rasulpur.
Nirmal Singh ..	,,	Sharifpur.
Pirbhu Dass ..	,, '95	Shahpur.
Lachhman Singh ..	,,	Rajpura.
Mathra Parshad ..	,,	Bahjoi.
Gyan Masih ..	,,	Trans. to Aonla.
Sadal Singh ..	,,	Trans. to Budaon.
F. Jefferson ..	Local Preacher.	Gangesri.
M. S. Cutting ..	,,	Sambhal.
Sukkha Singh ..	,,	Pichokhera.
Samuel Barnard ..	,,	Babrala.
John Little ..	,,	Chandpur.
B. Milton ..	,,	Sambhal.
Fazl Masih ..	,,	Hayat Nagar.
R. White ..	,,	Riwara.
Chhote Singh ..	,,	Hatim Sarai.

NAME.	ORDERS.	APPOINTMENT.
SITAPORE DISTRICT.		
Sadal Masih ..	Deacon '93	Laharpur.
J. Higginbottam ..	" '97	Urdhauli.
Jia Lall ..	" '97	Dhaurara.
Jawahir Lall ..	" '97	Sitapur.
Ajudhia Pershad ..	Local Preacher.	Misrick.
George Mayal ..	"	Khairabad.
W. M. Strete ..	"	Sitapur.
K. Silas ..	"	"
Ram Sukh ..	"	Kamalpur.
J. Nelson ..	"	Baraur.
J. Todd ..	"	Lakhimpur.
W. Gunsolves ..	"	Sidhauli.
Baldeo Pershad ..	"	"
S. Judd ..	"	Mohamdi.
Benjamin Cornelius ..	"	Lakhimpur.

Presiding Elders' Reports.

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BAREILLY DISTRICT.

Rev. E. W. Parker, *Presiding Elder.*—The *General work* of this District during 1898 has been on the usual lines. In all the circuits three quarterly meetings have been held, and in most circuits four. In connection with two of these, the first and last, special meetings were generally held, and efforts were made to gather in the leaders and other members of the church from the muhallahs and villages around. We were not successful in all the places in gathering as large audiences as we desired, but we usually had good congregations and good was done towards building up the church.

Our workers' meeting in April was also a season of instruction and growth to all the workers, and the meeting of the presiding elders and preachers-in-charge at Shahjahanpur in May was a help to the work of this district The district conference and mela in November was very well attended, quite 1,500 persons being present in the mela. We failed however, as we have done in other years, of securing the attendance in large numbers of the common people. If someone would tell us how to secure the attendance of our village Christians at our melas, whether at the large district mela or at the circuit mela, we would be very thankful. The one answer is "give them food while at the mela and they will come." We dare not do this for fear of the harm that would be done to our entire plan of self-support, and we cannot do it as we have no money for such work. Great blessings would come to our people could we bring them together for three or four days' meetings at convenient centers.

Our Sunday schools, village day schools and Sabbath services have been carried forward as usual. These services are becoming more regular and are better attended year by year. The village day schools are somewhat reduced in number as one-half of the schools supported by Dr. Goucher have been cut off. We have also persisted in the plan of systematic work in all the villages in which converts reside throughout the district. Every such village is on the list of appointments. A time is fixed for the visit of the worker to that village, and in his hand-register or diary, which contains the name of every Christian in his circuit, he enters each visit, the number of the people found, and the work done. This systematic work has helped much towards the improvement of the converts.

The *Special work* of the district has been on three lines:

(1) We have everywhere laid special stress on having every man, woman and child taught to sing and pray. The condition of the village and muhallah people in this respect is generally very unsatisfactory. In their old religion these people never prayed, and hence the habit of prayer must be learned anew, and it is not an easy work to teach the people to pray, and to induce them to form the habit of daily prayer. Therefore everywhere and all the time this is made a specialty.

(2) Our second special effort has been to secure the appointment and the careful teaching of leaders or hadis in every village, and to induce them to hold a little service of prayer with their

people every evening. If we can persude these leaders to call together their people who live in the same square every evening, and have one song and one prayer, the influence on the people will be very great indeed. We try to secure attendance of these hadis at our quarterly meetings and thus to help them into clearer spiritual life. These leaders can be and must be made a real power in the up-building of the new church. Each one of these in his own village, doing the work proposed, will accomplish much more for that village than the pastor can do, for the pastor can go but once a week, and then he often fails of reaching many of the people. On these men we must also chiefly rely for aid in removing old customs, and in establishing Christian customs including the day of rest, and in carrying out our plan of self-support. With one such leader in each village one pastor can do the work for ten or twelve villages, and these villages combined soon become able to support this pastor. On this plan we are working towards self-support. There are in the district at present 842 of these leaders and no one of them receives anything whatever from the mission. They are forming an organized band of unpaid workers.

(3) Our third specialty has been an effort to secure something towards the support of the pastor from every Christian family in the district. We have not fully succeeded in this but the amount collected from the village Christians not in mission employ has been very much greater than ever before. Had all of our paid workers been faithful in this we could have very nearly accomplished our object of securing something from every family. The weakness of our plan working towards self-support is found in the lack of sympathy for the plan among the paid workers of the mission.

The plan and extent of our work, and the scattered condition of our people, may be fully seen from the following facts taken from the Bisauli circuit report. The circuit is divided into eleven sub-circuits under eleven sub-pastors. In one sub-circuit there are thirteen villages. The largest number of converts in any one village is 56. The next largest number is 27. In the 13 villages there are 204 Christians, including children, giving an average of sixteen persons to each village. In another sub-circuit there are 104 Christians, or an average of 9 to each village. In the entire circuit there are 118 villages in which converts reside, with 1,715 Christians of all ages, an average of 14 to each village. There are eleven sub-pastors for the circuit, making an average of eleven villages and 156 converts for each man. Of these eleven sub-pastors three are wholly supported from the pastors' fund. The expense of the work from mission funds, including the minister in charge, is Rs. 1,248 for a year from the parent society, Rs.400 from the Woman's Missionary Society, and Rs. 144 from Dr. Goucher's school fund. This is one of the best and also one of the most expensive of our village circuits.

Binawar is one of the smaller circuits. It has four sub-circuits and four sub-pastors and teachers, with eighty-two villages in which Christians reside, and 638 Christians. This gives twelve villages and 106 converts to each worker, including the preacher-in-charge. The cost of this work from all sources is Rs. 832 per year. One of the pastors is supported by the people. These statements show a fair average of the field of each worker and the cost of the work.

The occupation of our people in the villages is fairly represented by the report of the Pilhar circuit. There are eleven mission workers, 44 farmers, 27 chaukidars (village watchmen), 26 *sup* makers and 40 sweepers, making 148 heads of families, who with 289 women and children make up the Christian community of that circuit. The families of some of these *sup* makers, chaukidars and farmers no doubt also do sweepers' work in their villages. It is encouraging to note that the farmers have the largest number, and

these will steadily increase if duly encouraged. In three sub-circuits of the Bisauli circuit there are 127 heads of families. Of these 45 are farmers, 10 *sup* makers, 21 chaukidars, 38 sweepers and 13 work for others as day-laborers (*mazdurs*).

The complaint sometimes made, that the Christians mingle too freely with their former friends and relatives and are thus led into idolatry, is true only to a limited extent, for the reason that in most communities the Christians form much the larger and stronger party. In many places the entire class has become Christian. But it is a fact to be lamented that idolatrous customs, especially concerning the marriage of children, still prevail among the converts. The difficulty in breaking up this custom arises from the feeling of the parents that a married daughter is protected, while an unmarried daughter is in constant danger. This fear is not wholly unfounded. Cannot our wiser and more experienced Hindustani brethren institute some plan that will still protect the girls and yet remove this idolatrous custom.

The institutions of the district require separate mention. The *Theological Seminary* at Bareilly has continued to prepare and send forth labourers into the fields. The class sent out this year was very large, numbering 29. These have gone to all the five conferences of our church in India. A new class, numbering at least 35, will soon be taken in, and thus the training and drill for work will go forward. The call for these trained men was never so great as now, and hence the need of an enlarged endowment is greater than ever before. Our success in this institution is only limited by our means. We can all however help to make the institution much more efficient than it is now, by preparing our men more fully before we send them to this school.

The *Boys' Orphanage* at Shahjahanpur is doing its usual good work. It has had during the past year an average of 170 boys. The educational work at the late examination received the commendation of the government inspector. There are about fifty boys in the industrial department, who are engaged in cultivation of fields, gardening, shoe-making, blacksmithing, carpentery, rope-making, weaving, tailoring, tile-making and conducting a dairy. These works are all carried forward with more or less success. Our aim in this institution is to educate the brighter boys, and to prepare all to earn their own living to some extent now, and to prepare them to do this well when they leave the institution. Bands of Ready Workers visit villages around, under the direction of the pastor, for Sunday School and evangelical work. The boys who have left the institution this year are doing well in their trades learned here.

Our three *Anglo-Vernacular Middle Schools* are doing a much needed work both for Christians and non-Christians. The new rules allowing scholarships only to boys who do well in their classes has cut off idle, careless lads, so that the number of Christian boys from our boarding-houses is smaller than usual. But we have a better class of boys. The new rules will work great good as soon as they are in successful operation.

The *Girls' Orphanage* has 306 pupils in the institution at present. Nineteen of these are in the middle department, 31 in the upper primary, 41 in the lower primary, 30 in the special training class and 181 in the preparatory classes, of whom 40 are in the kindergarten class. The famine waifs gathered during the past two years are now doing very well indeed. The *Medical work* for women in the hospital and dispensary at Bareilly, and the *Zenana work* connected with the same home, have both been doing very efficient work this year. The number of new cases treated in dispensary was 8,121, who have made 12,363 visits. Admitted in hospital 93 patients, who have staid on an average of eighteen days. Visited in Zenanas 104

patients, on whom 217 calls were made. The *Home for Widows*, at Lodipur, is accomplishing the work designed for such an institution, but the institution should be enlarged and some permanent arrangements should be made by which it can be in reality an industrial home for women who need such a retreat.

The leading workers of the district, foreign and Hindustani, men and women, have done hard, faithful work during the entire year, but most of our real success is found in this, that we are now better prepared for a more successful work in the year to come.

MORADABAD DISTRICT.

J. H. MESSMORE, *Presiding Elder.*—The East moves slowly and adopts change with difficulty. In the great arc of its almost measureless existence the events of one year make little perceptible difference. The famine year, 1897, was followed by a year of comparative plenty; but two or three years of average prosperity will hardly make up the losses sustained by one year of famine. The health of the district has been better than the average, yet the work of the Mission has suffered much from the frequent and continued illness of a large proportion of the Mission staff. It would not be amiss to inflict penalties upon preachers and teachers who seriously lessen their own usefulness by unsanitary modes of life.

Two foreign missionaries with their wives, two W. F. M. S. missionaries, six assistants and 244 native ministers, preachers, exhorters, teachers and bible-readers constitute the force maintained during the year. There have been 446 baptisms: adults 219, children 227. The number of full members is 2,583; probationers 5,400. There are 178 Sunday schools, having 4,564 pupils. The day schools for boys number 78; for girls 66. Rupees 540 have been collected from the Native Church for pastoral support. The entire Christian community numbers 8,519. The deaths for the year are 270.

There are 12 places of worship, and as the Christians live in nearly one thousand villages it is no exaggeration to say that the district is unprovided with places of worship. The Scotch covenanters could get on without churches; but Indian Christianity is yet too weak to prosper without them. The shrines and temples and masjids of India are not only visible proofs of the prevalence of certain religions, but they are also the life-centres of those creeds. The clay shrines in the nominally Christian muhallahs are the greatest obstacle to purging the muhallahs from idolatry. We must have a Christian shrine in each village where Christians live and these places of worship must be built and kept in repair by the people themselves. Wherever the people ask for a place of worship, I tell them to first provide one-third of the cost and I will then supply the remaining two-thirds. In three places on the Kundarki circuit the people have accepted this proposal, and next year's report will probably show three churches on that circuit, costing from ten to forty rupees each.

In order to secure a definite statement of the condition of the work on the District, I gave the preachers-in-charge a set of eight questions, requesting them to prepare written answers, to be read at the District Conference, November 22-27. Many of the answers were too general to be of any use. Some of the answers were not in agreement with known facts. But out of the number there were several which answered the purpose and their substance is given below.

Moradabad Circuit has in the city a self-supporting church and Sunday school with good and regular attendance at both. In the circuit are many villages where Christianity has taken root. There are 800 boys and girls in the day scools and Sunday schools of the circuit. The benevolent collections for ten months of the year are Rs. 625. The progress of the circuit is shown by increased contributions from poor Christians, averaging one anna per family; heathen marriages are less frequent: idolatry is disappearing from the Christian muhallahs; parents are paying more towards the education of their children: there is greater spirituality among the members of the church in the villages. Reasons for this progress are found in the prayer meetings maintained in the muhallahs, and in the systematic way all the work of the circuit has been carried on. The work has suffered through public disgrace caused by debt of mission agents, through the bad example and impure lives of some and through the lack of homogeneity and brotherly feeling among the Christians. The merits of the mission agents are that most of them are truly religious men, ready for any work; they are interested in the work: give generously, and some are very industrious. The defects are that many of them do not value time as they should, do not read or study, do not attend to their work as faithfully as they should, do not appreciate their calling and do not shepherd the people. For the better equipment of the workers the preacher-in-charge has appointed weekly class-meetings, monthly prayer and workers' meetings, weekly bible class, summer schools, workers' meetings and evangelistic meetings among them.

Kundarki Circuit.—The most praiseworthy features of this circuit are that all the new village converts have agreed each to give five pounds of grain to their pastor, that they well give up child marriage, that they will keep the Sabbath, will attend church and will bury their dead with Christian rites. There has been progress in giving, in abstinence from intoxicating drink; there is less gambling at the Diwali festival; there is progress in attendance at worship and in spirituality. The progress of the circuit is the results of more systematic visits to the villages for religious instruction, and the good example shown by the workers. The hindrances to the work are quarrelling and abuse among the people, debt, dishonesty and bad company.

Chanduasi Circuit.—On this circuit the new converts are getting more separated from idolatry: they are increasing in knowledge of Christ as man's redeemer and are more ready to hear the word of God. Formerly many of the people refused to acknowledge they were Christians; now all through the circuit they receive the preachers and teachers, join with them in worship and willingly give towards pastoral support. This progress is due to greater diligence, faithfulness and regularity on the part of the preachers and teachers. The workers are for the most part men of good example, zealous and industrious; their failings are that they are deficient in secular and biblical learning and that they fear to face Hindus and Mahommedans. The reports from the *Thakurdwara*, *Kanth*, *Seohara*, *Mandawar*, *Kirathpur* and *Ganj* circuits resemble those given above. Among the questions asked the preachers-in-charge was this: "What are the greatest obstacles to the work?" It is noticable that not one of the fifteen answers given to this question refers to opposition from Hindus or Mahommedans; but all speak of hindrances in the Church itself; either among Mission agents or the Christian community. This shows how little contact there is between our workers and the non-Christian community. We lament the fact but we can expect nothing else. More than nine-tenths of our workers are utterly unprepared to present Christ to Hindus or Mahommedans; and were they ready for such work,

they would have no time for it. The urgent needs of the Christian community more than measure up to the resources of our agency.

More than two-thirds of the Mission workers in this district are nominally employed in teaching Christian children to read. But the circumstances are so unfavorable that the results are distressingly unsatisfactory. I am unable to resist the conviction that the majority of our so-called village schools are accomplishing nothing, yet to close them would be to take away from the illiterate Christian community its sole opportunity of learning to read the Christian scriptures. We are in a sad dilemma. We dare not close the schools, yet there is almost no possibility of improving them. It is evident that a workable scheme for educating village Christians has yet to be devised. As the reduction in personal gifts to the work of the district and the Mission Board's decision respecting exchange will compel us to make a reduction of 18 per cent. in Mission expenditure on the district, there is additional reason for trying to devise some better and more economical way of ministering to our people.

The religious creed of any community usually finds expression in the social customs and religious rites which prevail. Judged by this standard the majority of our church members and probationers are not Christians. Christian rites in connection with births, marriages and deaths are the exception and not the rule. The mullahs are swarming with little children, yet only ten Christian marriages have been solemnised on the district during the year. I have not taken a census of the number of *thans* still remaining; many of the preachers report that their villages are free from these idolatrous shrines, but candor compels the remark that, in some places at least, the preachers are either ignorant of what their people are doing, or a zealous optimism has lured them beyond the boundary of strict veracity.

In my official visits to the circuits of the district I have been everywhere impressed by the fact that in each circuit the condition of the work depends upon the efficiency of the preacher-in-charge. In some circuits the preacher-in-charge is a man of spirituality, zeal, energy and industry. His fellow-workers catch his spirit and the circuit prospers. In some circuits the preachers-in-charge are indolent; they know very little about the condition of the circuit; their helpers grow careless and the condition of the work is wretched beyond description. There are 102 preachers-in-charge in the North India conference, 94 of whom are Natives of India, the products of our own churches. We have no right to expect that a young and inexperienced church would produce such a large number of men fit for the responsible position of preacher-in-charge. It should not surprise us if one-half the number are unfit for the position. Let us reduce the number of our circuits and put no man in charge of whose fitness there is any doubt.

OUDH DISTRICT.

REV. W. A. MANSELL, *Presiding Elder.*—Another year of work on the Oudh District has closed and while the results have not been all that we could have wished, we have still much reason to thank God and take courage. The following is a brief exhibit of the work on the various circuits.

CIRCUIT.	PREACHER-IN-CHARGE.	No. of Stations.	No. of Christians.	No. of Baptisms.	No. of S. Schools.	S. S. Scholars..	No. of Day Schools.	Day Scholars.	Raised for Pastoral Support.	Other Collections.
									Rs.	Rs.
Barabanki ..	S. Paul ..	10	196	20	29	1155	5	128	105	239
Hardoi ..	S. Tupper ..	9	550	41	32	1700	15	330	208	268
Itaunja ..	B. Singh ..	2	35	4	6	160	1	16	6	..
Lucknow (Eng.)	J. W. Robinson.	1	112	6	1	115	..	..	1000	1075
Lucknow (Hind.)	,, ..	12	450	36	29	1144	22	918	600	608
Rae Bareli ..	G. H. Frey ..	6	269	43	19	1252	13	240	73	90
Shahabad ..	G. D. Spencer ..	9	476	50	28	1210	15	249	80	122
Unao ..	Yaqub Shah ..	7	413	5	21	1682	13	320	116	156
	TOTAL ..	56	2501	205	172	8418	84	2221	2189	2560

Faithful and conscientious work has been done in all stations and in many places a definite advance can be noted.

Baptisms have been fewer this year than for several years previous. This is partly owing to increased conservatism on the part of the ministers, although in some places the people themselves are not as approachable as they were three or four years ago. Non-Christian opposition to our work is more positive, and in some cases the false hopes which were entertained of gaining settled employment or some other material advantage having been given up, such seekers and their friends have turned away and become our opponents. Notwithstanding this we have made progress.

The number of baptisms during the past year has been many times more numerous than in 1889 before the revival began, and our real growth is normal and encouraging.

Our Church has also made definite advance in Christian culture and development. The people are becoming more and more free from their old environments and customs. Christian customs are becoming more general. A definite advance can be seen in the matter of Sabbath observance. In one station in Hardoi, the people are learning by sacrifice to honor the Sabbath day. They are poor day-laborers and live each day upon what they earn that day. To lay by money at present seems hopeless, and to lose a day's labor and the wages for that day seemed almost too much to ask. What could they eat that day, they asked? At last, of their own free will, they arranged out of their small earnings to put by a pice a day and at the end of the week they come with their savings and buy food for the Sabbath. Thus they are free and spend the day in

religious observance and in learning more of Christianity. The people are also progressing in temperance. While the villagers have not been given to drink, in some places our converts were before their conversion given to excessive indulgence in the use of intoxicating drugs, in which India abounds. These persons have broken off their intemperate habits in this direction and not content with that are now including tobacco in the interdicted drugs.

A new church has been built at Shahabad through the generosity of Mrs. A. J. M. Ege. It is a neat and attractive edifice capable of accommodating from 300 to 400 persons and with its extra rooms, affording comfortable lodgings for the Presiding Elder in his rounds, is a model structure.

The famine has happily passed away and our people are blessed with abundant crops. In several places poor persons who were left homeless by the famine have been collected and given a start in life and will, in time, become the center of Christian settlements. They now receive no aid from us but are living comfortably upon their own earnings.

The schools in the district are in a generally satisfactory condition. The sweeping reductions made in the village schools of Rohilkhand has resulted in increased vigilance here and we believe that in tuitional standard and results our schools have made some progress, although we have not yet realized our ideal. Two Government-aided schools in Lucknow have been closed, as the grant was so reduced that the schools were too expensive to be continued longer. We have buildings in both places and in one (the oldest Mission property in Lucknow) a recent convert from Brahminism was placed in charge of such boys as he could collect, and given a small salary to begin with. He has now a fine school of over fifty boys, a Sunday school of more than a hundred, and has been granted an extra teacher whose salary is made up from fees collected. An ordained local preacher is also stationed at the same place and the work gives promise of being soon on a self-supporting basis. The Holmes schools at Hardoi, Shahabad, and Unao, supported by Mr. and Mrs John G. Holmes of Pittsburgh, continue to do excellent work. They are a most important factor in evangelistic work in this district and will be increasingly important as the years go on. We have no more earnest wish than that many other similar schools might be maintained in other needy parts of our field.

The industrial classes started in connection with our District school at Lucknow and our Frey school at Unao have been a success. In the former the boys have made a practical success of carpet-weaving and other light industries, besides very materially aiding in the support of the school from crops raised on a small field near the school. At Unao the boys have been trained in practical farming with marked success.

Institutions at Lucknow.

Bro. Robinson writes concerning the circuit and the English work: The work on the Hindustani circuit has been extended somewhat this year, and now includes twelve centers of work. Through the help afforded by a special gift from the Rev. G. W. Maine of the Des Moines Conference, a preacher has been placed at Aliganj, a place to which yearly large numbers make pilgrimage by measuring their length on the ground. The Epworth League of the Methodist Church in Mount Vernon, Iowa, supports a work in the fanatical city of Rahimabad, our farthest out-station. This year there have been thirty-six baptisms of all castes. Our greatest work is among the young men and women of the High Schools and Colleges, many

of whom are becoming earnest Christian workers. Twenty Sunday schools are kept going through the aid that these young people give.

The work in connection with the English-speaking church has been about as usual this year, there being a slight falling off because of removals, and also because of the opening up of another non-conformist service in the city. However the church is doing a good work, and its influence over the nominal Christians of the native community is increasing.

Reid Christian College and High School, Rev. C. L. Bare, Principal. Bro. Bare writes:—

It was a good year in many respects. The attendance in the Arts and Business was the largest in its history. The attendance on the Bible classes consequently larger than ever before. In this we rejoice. The matchless spirit and truth of Christ impress many that He is really and truly the Saviour of the world. Many received Him, as never before, as their Saviour from all sin.

No year is in every respect all we could have wished. The University Examinations, especially in the First Arts, were oversevere, and hence there was a large percentage of failures, not only in our own but in most of the colleges throughout the North-West. One student passed Bachelor of Arts, and two the Intermediate or First Arts Examination of the Allahabad University. Seven passed Entrance or Matriculation Examination of the same University, three of whom were Christians. These latter passed highest of all, and one of them stood fourteenth in the order of merit in the first division. The Collegiate School is to be congratulated: seven out of thirteen, or more than 50 per cent, passed the University Examination. Three from the Collegiate School and four from the Nakhas Branch School passed the Anglo-Vernacular Middle Examination.

Our institution again did well in the Scripture Scholarship Examination of the Missionary Educational Union of the N.-W. P. and Oudh. Ten out of eighteen passed, five of whom drew cash prizes of Rs. 12, 10, 8, 7, and 5 respectively; and one, a Mahommedan student, received a monthly schoolarship of Rs. 2-8 for a year.

Kind friends in America have continued throughout the year to send us money for the support of poor Christian students. A few new temporary scholarships have been secured. We wish to thank all friends for their sympathy and help.

Our need of endowment and scholarships still continues. We must secure these. Our own work and the general Christianity in this land demand it. We should have at once a productive endowmen of $100,000, or 200 scholarships at $500 each. The sum of $20,000 founds a foreign professorship, $8,000 founds a native professorship, $500 founds a permanent scholarship, $30 educates a student a year.

The Lucknow Woman's College and Girls High School.—Miss Thoburn, Principal, has had another prosperous year. The school is full with an enrolment of 158, and the college numbers 15 young ladies studying for the B. A. degree. The results of the last year's public examinations are gratifying, in both school and college, and give the institutions a high rank among the schools of the province. Three young ladies graduated from the high school, and four passed from the first section to the second section of the college. Two new Missionary professors have been teaching in the college staff in the place of two who have been obliged, on account of overstrain, to take a rest. They are needed to be added to the permanent staff.

A clock-tower and bell have been erected as a memorial to Mrs. Theresa M. Porter of Chicago. This addition is an ornament to the college and a fitting memorial to a friend of the education of women in India.

The building is approaching completion but funds are still needed to finally finish and furnish it. No more worthy investment in mission fields can be found than this first Methodist college for women in Asia.

The Deaconess' Home and Home for Homeless Women.—In connection with which the Zenana work is also conducted, has had a good year. Miss Hardie took up this work in connection with her duties at the Woman's College and carried it on very successfully until she was relieved by Miss Fuller, who has returned to India. We are glad to have Miss Fuller in our midst and pray that she may have divine guidance and blessing in her important charge.

Methodist Publishing House, Lucknow.—D. L. Thoburn, Agent; Chas. R. Hawes, Manager; employs 150 men and prints in four languages.

The year just closing has been one of the most successful in the history of the Press. An entire new outfit of type has been purchased and a large part of the debt paid off. The income from job work has nearly doubled and several large contracts which have just been secured assure us of a permanent income for several years to come.

What we need:—

1. New and larger presses to meet the demands of our increasing job work.
2. A book editor, who can give his entire time to the translation and editing of books to be printed in the vernaculars of North India.
3. A larger income for printing tracts and books for free distribution.

SITAPUR DISTRICT.

Rev. W. A. Mansell, *Presiding Elder.*—The conference which met in Bareilly last January appointed Peachy T. Wilson to the Sitapur district, and with his accustomed energy and earnestness he threw himself heart and soul into the work. He was at that time acting as Chaplain to the Nonconformist troops at Sitapur and a regiment composed almost entirely of Presbyterians had been stationed there, requiring much of his time and attention. He, nevertheless, with his wife, began a tour of his district immediately after the conference and visited some of the most distant points in his field. Rain and cold, rivers to be crossed, night journeys and all the discomforts of travelling over roads unfrequented by European travellers were endured without a murmur. The last journey was undertaken the 7th of February; on Friday the 11th Dr. Wilson returned; Saturday was a busy day; Sunday morning was a busy morning. Hindustani Sunday school was followed by the formal church service, in which he preached with unusual earnestness to half a thousand soldiers. This was followed by a special service at the Hospital. He returned from his work to breakfast but before he could finish his meal he had been called to his heavenly home and reward. His departure seemed more like translation than death. His place will be hard to fill. His earnestness, sincerity and openheartedness, his love and sympathy for all classes, his real and unremitting toil, the baptism of the Spirit which he preached and exemplified,—all have all left a hallowed memory. His works do follow him.

In the exigencies of the work the Sitapur district was after the

removal of Dr. Wilson joined to the Oudh district for purposes of administration. The work has been carried on in all directions as far as possible on the lines laid down by Dr. Wilson. Mrs. Wilson has remained in charge of the Boys' school at Sitapur and also of the woman's work in the district.

There are in the Sitapur district six circuits, with an aggregate Christian membership of 807. There were 116 baptisms during the year in review. The amount raised for ministerial support was Rs. 410, and for benevolent purposes Rs. 704. These amounts include only actual collections for the purposes designated. The brethren in charge of circuits have been faithful in teaching their Christians, and also in their efforts to win new converts. Preaching in the melas has been continued and we believe really good work was done at the Misrick and Gola-gokarn-nath melas. There is a manifest spirit of inquiry in the villages and towns, which is very encouraging. It often happens that farmers and merchants from distant places who have come into Sitapur for business, come into our central Sunday school and ask for papers and tracts. When questioned as to when they first heard of our religion, they reply that at some fair or in some bazaar they have heard the gospel preached and are anxious to hear more concerning it. We are sure that this earnest inquiry is a token of good results to follow.

The territory incuded in the Sitapur district comprises large tracts in which good-sized towns and villages abound, which are almost untouched by gospel influences as yet. It reaches almost to the borders of Nepal; and we have now a preacher, a native Nepalese, who is stationed as near the line as he can get and who has an opportunity for talking and preaching to his countrymen as they come over the border for purposes of trade.

Promising churches are springing up in Sidhauli and Baraganw, and our people, although from the poorest of the poor, are doing what they can for the support of the gospel.

The work in Sitapur itself is encouraging. For more than two months in the spring, while the Chaplain was at the front, we had to minister to the Scottish regiment stationed here, and now again, as the Chaplain takes a furlough for three months, the same work has been taken up. It is a tax on time and energy, but at the same time it is an open door of usefulness which cannot be avoided, and we believe it will be a cause of blessing to all our work.

The Boys' school is flourising. The large number of waifs taken in during the famine makes a fine addition to the school. The boys are making advancement in learning as well as in the acquirement of useful handicrafts. It is an interesting sight to step into the well-kept school enclosure of an afternoon and see a group of boys here making rope, another group sewing, a third making shoes, and yet others engaged at gardening or carpentering or domestic pursuits. A new line of dormitories has been completed. This with other improvements makes the boarding-house and grounds present a fine appearance.

The Girls' school is also flourishing and filled to its utmost capacity. This school has always had good reports from the visiting inspectors and maintains its good reputation.

Evangelistic work in Sitapur is faithfully carried on. The church services are well attended and the League and Sunday school are doing good work. A regular service is also held weekly in the regimental bazaar, where there is quite a community of Christians gathered from among the servants.

The opportunities for growth and rapid development in the entire district are almost unbounded. The only limit is the capacity of the small number of the workers in this great field. "Pray ye therefore the Lord of the harvest."

GARHWAL DISTRICT.

REV. JOSEPH H. GILL, *Presiding Elder.*—The population of this district is entirely rural, as we have no cities here inhabited by Garhwalis. The small bazars of Kotdwara and Srinagar are largely populated by baniyas from the plains.

In studying the situation we find all along the pilgrim route that the financial profit to be gained from the pilgrim is the controlling thought of the people. The priest expects offerings. The shop-keeper profits from sale of merchandise and the changing of money. The peasantry hire themselves as coolies to richer pilgrims at exhorbitant wages. All these classes have a money interest in the pilgrim traffic. The *pande log*, or temple-runners, make annual visits to the plains dividing the territory among themselves where they drum up trade, seek out prospective pilgrims and live like leeches on what they can get out of their customers, to whom they act as guides.

Away from the pilgrim route people are more accessible and open to influence, but the struggle among them to get bread enough to keep soul and body together is so great that they give attention to but little else. In times of important family occurrences, at marriages, at deaths, at times of performing *shrad* ceremonies, and on the fixed Hindu festivals, the people take a short respite from toil. No one can grudge them the healthful recreation they find in ceasing from their toil and tramping to the nearest shrine on the Ganges, dressed in holiday attire and singing as they go. The study of the shrines themselves and what they see and hear there is too large a subject to be dealt with here. One fact is worth mention and that is that nine out of ten of Garhwali worshippers are women, and this may indicate that the faith of the women in idolatry is less disturbed than that of the men. My experience is that among men faith in idolatry is a waning quantity.

This year I borrowed a copy of the Kedar Khand Puran to read. I got it with difficulty, for I do not know of but one or two copies in the district outside the greater shrines. It is only available in manuscript. The Brahmin who kindly lent it to me thought it rather a profitless book for me to read, saying it was only a book of stories, and extravagant tales at that. I replied I knew that fact, but while it is quoted and preserved as valuable to Hindus I ought to know what the people were taught and what they listened to and believed in.

Selections from this book are to be found in the government gazetteers. But the stories are preposterous inventions of mercenary priests whose aim is simply to persuade the gullable and untaught Hindu to make the pilgrimage. Printed with a commentary exposing the real purpose of these Munchausen tales, it would soon cease to have any place in literature except that of fiction, and extravagant fiction at that. If it were true that the very ground, the earth and rocks and streams in Garhwal brought sanctity and salvation, as is claimed, society here would be different, and the courts and jails less crowded.

The conclusion of this is that the hour of high-noon has struck for the relief of suffering and mistaught mankind here. The fictions and myths long treated as true are being proved false. The door is open for the teachers of truth to enter. There is room for Christ and His blessed gospel. Now let him enter.

During the year we have had but few baptisms, only forty in all. A very large number of tracts and pamphlets, amounting to many thousands, have been distributed, and a few copies of the Christian books and scriptures sold. A great deal of itinerating has been done by the preachers, who proclaimed the gospel as they travelled, and they report having visited many religious fairs. Each of our

isolated hill stations is a center whence the truth spreads. Our district conference was a season of communion with each other and with God, and the themes of the preachers and the spirit manifested in our social meetings were full of revival power. For days before we assembled for the district conference, special services were held in some circuits, at which many were led to new consecration and a quickened spiritual life.

In holding quarterly conferences and visiting the Christian people I have travelled slowly over difficult roads, sometimes in imminent danger, 960 miles in the interior of Garhwal, spending in these trips ninety days away from head-quarters. I would have travelled more and spent more time on touring but for the many calls for a missionary at the head-quarters in Pauri. The care of the school there is an important part of the work. But touring in Garhwal must always be very hard, both on the people, who are still forced to carry the traveller's baggage, and on the traveller. The only remedy is cart-roads.

The most noted events of the year have been the emigration of the large girls' school with the teachers, assistants and the missionary ladies, on the completion of the two residences of the missionaries at Gadoli, now occupied by Dr. Ashe and Miss Kyle. This makes a great difference in the appearance of the old head-quarters at Chopra and in the audiences at services. But we hope that this difference will not always last and that Chopra will again fill up.

Another great change was the departure, in fulfilment of a long cherished plan of mine, of Rev. D. A. Chowfin to his own land and old home at Musetee, Kainur circuit, taking with him his estimable family and some twelve Christian boys. Another change was the occupation of Bainoli circuit, cut off from the south of Ramni, by Rev. F. W. Greenwold. All of these items are the result of growth and have already brought promise of good greater than before. I should not omit to mention the death of a most valuable ordained native minister, Rev. Sundar Mani, a man of singularly transparent character, pious, free from debt and tobacco. He was in one way of small ability, but large in the qualities that make trustworthy, faithful, plodding ministers of the gospel. The memory of his life and work are one of the treasures of the young church.

In the matter of self-support we have done a little more than last year, but we have not realised the one-quarter advance requested. We are teaching continually against debt and if we succeed in seeing all our preachers free from this curse we will have begun a new era, for debt is the normal condition of the Garhwali. We are pressing the subject, and I hope that the coming year, if crops are good, will see our preachers almost all free.

In addition to money collected, Rs. 108, for one preacher's support, I may state that one other preacher earns his entire support on Gadoli circuit by superintending the sale of wood, which in no way hinders his preaching. Besides, we have three teachers on Rs. 3 each and one on Rs. 4 per month, who earn the balance of their income from their own fields, and an exhorter at an important point, who receives only the sum of Rs. 3 and yet has a family to support; he earns the remainder from his own fields. This is surely self-support although it does not count in the column of statistics. Brother Chowfin, since June last, relinquished voluntarily Rs. 210 on his salary, or Rs. 35 per month, and this money now goes to support his substitute at Pauri while he himself faithfully cultivates a large and needy circuit at Kainur. This is self-support also, though not counted in the statistics, either. Garhwal is the little Benjamin among the districts. The results, as seen in the formal returns, come far short of our wishes and hopes. But of this I am sure, that in all this annual conference there is no ground

of equal extent and population where a definite and increasing impression in the interest of Christianity and its teaching, is greater and more widely spread than in Garhwal. We report good benevolent collections and a fair sum for pastoral support.

Bainoli Circuit.—Rev. F. W. Greenwold writes: The work in this circuit is only begun. At one time a school was opened in Bainoli, and had it been permanent, there must have been fruit from it ere this. The Master, whose servants are now found everywhere, will surely cause the seed sown to generate. This is a thickly populated district. Brahminism has so entangled the people in error and falsehood that it will be difficult to save them from it, but God in his mercy will break down the fort of error and falsehood. I have visited the people in their villages and made friends. The distribution of medicine has been a means of introduction to many. I tell them this is only for the body, but there is a medicine for the soul which is from the Lord Jesus Christ, and that His soul-medicine is beyond computation precious. Some are roused by the preaching and tell me that they will enquire from their Brahmins about it. We have a Sunday school but we need more helpers. It is my aim, if I am spared, to carry God's name all over this *pargannah.*

Gadoli Circuit.—Rev. W. W. Ashe writes: In many respects this has been a prosperous year for Gadoli. Blest with abundant rain, plenteous harvest and good health, our people have been more hopeful and energetic. A dormitory for our Christian boys and a very small hospital and dispensary are almost completed and will be ready for the new year.

The spiritual condition of the people is not what it should be, but some are growing in grace and give promise of higher living. The industrial school is still in the experimental stage, but results so far are encouraging. The senior and junior Leagues are doing a good work. The medical work has brought in its share of fruit, and promises greater results in the future.

Kainur Circuit.—Rev. D. A. Chowfin writes: I took charge of this circuit last May. It consists of seven sub-circuits or stations and has a population of 70,000 souls. This is a very large field to cultivate for the Master. Before my arrival the foundation of this Christian work had been laid by the faithful labors of the worthy fellow-ministers who preceded me in the charge. I have itinerated all through the circuit, travelling over 400 miles.

The preachers and teachers are doing what they can for the Lord. Only a few baptisms have occurred but we hope to have many more shortly. I found hopeful signs during my tour just closed.

The spiritual condition of some Christians in certain out-stations is not satisfactory, but there are many who are trying to live a true Christian life. I have about twelve Christian boys entrusted to me. My wife spends a good deal of her time looking after their needs and training them for Christ. Hundreds of tracts and pamphlets have been distributed. The distribution of medicine we regard as an important part of our work and as a means of introducing our Saviour to the heathen. Most of the people are uneducated and it is very hard to make them understand the precious truths of Christ's religion. However, the Spirit of the Lord is working slowly and surely and the day will certainly come when thousands of these souls will be drawn unto Jesus and be saved.

Lansdowne and Srinagar Circuits.—Rev. Edward Thomson writes: During the year past I have had the charge of these two circuits and have itinerated in them both. Taking my family, I went to Lansdowne and saw results in my tour, as five baptisms took place in Lansdowne and one in Srinagar. Many tracts were distributed and some books sold. The soldiers are Garhwalis and are favorable towards Christians, and some attend services. Many Christians in

the band are desirous of Christian instruction and they long to have a minister live among them. Cantonment rules are hard on those who live there, still we must put up with them for Christ's sake. It is our duty to save souls. I found the road to Kukani difficult, but remembered that our beloved Miss Rowe travelled this very road, and this thought made a deep impression on me. While it is true that on earth Christians must encounter difficult paths, it is a consolation to know that they will one day walk on the broad and golden streets of Heaven.

Ramni Circuit.—Rev. Sabine Mansell writes: My work commences from Kotdwara, where in the cold season all the Bhotiya people go for cloth and sugar. I preach the gospel where they sit and when they walk I go along with them and their sheep and goats, talking with the Bhotiyas. Almost all these Bhotiya people are becoming our friends. All these people know that there is a Christian living in Ramni, who is preaching about a new incarnation, named Jesus Christ. This Upper Garhwal is full of idols and gods. There is no high hill, no valley, no road, no pass, no village without idols for different kinds of people.

I visited sixty or seventy villages, where the people heard the news of salvation.

I made a tour towards Badrinath and walked to Mana village, the most northern inhabited point on that road. I distributed pamphlets and tracts to the pilgrims and presented a New Testament to the Rawal Sahib or high-priest, telling him that this is the only book in the world which will prevail and all the other false things will pass away.

Medicines are a splendid means of opening work. Now these people know that as the medicines of Christians are good so their book must be true. Medicines have been given to about 400 people, and for about fifty persons teeth have been drawn. My wife cured a very dangerous case when a woman was at the point of death. One man is still under treatment. He has been torn by a bear, which took off half the skin of his head and wounded him very badly. Our people at Nandprayag are doing good work among the people of Pokhri Nagpur, and among the pilgrims who pass by on that road. One of my helpers went towards Niti in the cold season and distributed literature on that side. These people are learning the value of education. This year there are about eighteen boys on the school roll and more are expected to come when we have a house. There were very few baptisms this year, but some of the people are becoming inquirers. This country belongs to the Lord Jesus. He will help his people in sowing seed and the day is coming when thousands and thousands will come to Jesus Christ. May God bless His work in Upper Garhwal.

SAMBHAL DISTRICT.

Rev. H. A. Cutting, *Presiding Elder.*—We give God thanks that the great affliction of the past year that came upon us because of the famine, is now a thing of the past. Our Christian community suffered much, and some among them were at that time driven by the pangs of hunger to asking alms, but now that is all over. This year once more our people have begun to marry and be given in marriage and have again taken up the usual course of life, and to some extent have forgotten the great affliction through which they passed. The district comprizes thirteen circuits, within the bounds of which there are 374,215 inhabitants. Our Christian community has shown a severe falling off, owing to the corrections that had to be made in the church registers following last year's famine. Great

numbers of our people left home and friends and went out into the world in search of food and employment, and have not yet returned. Nevertheless the district has 8,314 Christians.

The work this year has been very hard for several reasons. On account of a reduction in the Goucher schools a large number of boys who had been receiving an education were sent home, and besides this, on account of a reduction in funds, a number of workers had to be dismissed. Some of these, taking their dismissal as punishment, turned against us and have been doing their best to hinder the progress of Christianity, going so far as to make efforts to revive idol-worship among our people, and in some cases succeeding. Another difficulty that has had to be faced is that of child-marriage. At the first, understanding these to be simply betrothals and thinking to abolish the custom gradually, we tolerated them; but seeing that the people did not look upon them in the same light, and noting that there was being no progress made in changing the custom, we had to set our faces strongly against it and refuse to attend such ceremonies. In addition to this some of our own workers had to be disciplined for breaking our rules in regard to child-marriage, and they, along with their relatives, have become enemies to our cause, and have even gone so far as to threaten life.

The deaths of Rev. Bhola Singh and Miss Rowe, both of whom had been so earnest in uprooting idolatry in this district, has given great encouragement to idolaters. The foolish people suppose that the death of these two devoted servants of God was due to the influence of the idols they had sought to overthrow, and thinking this they taunt us with defeat and imagine that the whole district will be lost to Christ. The influence of this has been so great, that to the sorrow of the workers some of our new and poorly instructed converts were led astray and again began idolatrous practices. But we realize that this weakness is past its worst and that soon again there shall be complete triumph for our cause. My fellow-workers were much distressed about this condition of affairs and repeatedly besought me to help them in their various fields. I could only do what was possible and tell them to pray the Father, for the promise is that all things shall be put under His feet. Our prayers prevailed, and we have rejoiced to see that the ignorant people are giving up their idolatry, especially that which occurs in connection with marriages, and is so hard to eradicate. Satan is being cast out, and already he is asking permission to go into the swine. His banner is trailing in the dust while that of the Lord Jesus is being lifted high. Those who for a time were tempted to leave us are returning, and the foe does not dare lift up its head against the daughter of Zion. Hallelujah to God!

We have made a good advance in our Sunday school work, and have this year 5,625 scholars, or almost a thousand more than last year. There has been a slight decrease in the number of schools.

There have been fewer baptisms than in past years, for the reason that we have devoted much of our energies to teaching more thoroughly the people already under us. In order to the better push forward the right kind of pastoral visiting, we have introduced for the workers a kind of a diary in which they are compelled to enter each day's doings. At first there was much friction from this; but it has put life into the work, and we hope for better results from the faithful visiting of the people thus produced.

Viewed from a temporal standpoint, there is encouragement for our people. Our boys and girls are in the various schools and colleges of the mission, and also some in the Agra Medical school, and as a rule they do well in their studies and classes. If we mistake not, Sambhal district as compared with other portions of the con-

ference will stand high in this regard. Our young people in the schools are doing splendidly.

Notwithstanding our hard fight with idolatry, there still has been some advance in the spiritual state of the church, as witnesses our increase in the matter of self-support. Unless our people had received great blessings they would not have made such an advance. Last year the conference asked this district to raise Rs. 662, or almost a hundred rupees more than ever before. As a result of our efforts we have collected for self-support this full amount, and also almost Rs. 28 for worn-out workers. This is a good showing, and indicates that our people have been self-sacrificing.

GONDA DISTRICT.

Rev. Wm. Peters. *Presiding Elder.*—Comparing this year with the two preceding years we can see how wonderful are God's arrangements—after two years' continuous famine, things have now changed entirely. Then all the animals of the earth, and the trees and flowers were dying, now everything looks green and flourishing. But the Lord used the famine also for His glory, and hundreds and thousands of the poor and orphans joined the fold of Christ, and it is hoped these will in the near future become the means for saving many more from the bondage of sin, and will shine like gems in the crown of the Heavenly Father.

The Lord be praised, now our poor Christians who left us in search of their daily bread, are all flocking back and the outlook is in every way more hopeful. The curches will now improve rapidly and the people will contribute more largely for their support. In these days we pay special attention to this matter, and in due time we hope to establish self-support among our schools and churches. We have already met with a degree of success and there is no circuit in which the Christians have not contributed towards pastoral support. The maximum contribution per head was Rs. 24 per annum, and the minimum, from cultivators and daily laborers, Rs. 6. Similarly, the income from fees and the Government grant has shown an improvement.

Bahraich.—Year by year this work shows some progress. The number of Christians is constantly increasing, but we have had to stop baptising because it is not good to do so until there are sufficient arrangements for their instruction. It has therefore been arranged to prepare some men to become preachers and teachers for their own classes, but for this also some help is needed, though the pastor and one or two workers try their best to cope with the difficulty. The truth is that these people are very ignorant, and although they have given up idolatry and superstition and have begun to follow Christ, they are far from Christian perfection.

The schools are in a good condition. The Vernacular middle school has 55 Christian and 60 non-Christian boys on its rolls, and receives a Government grant of Rs. 25 per mensem. The result last year was excellent—two boys were sent up for the middle examination and both passed in the 1st division, and similarly Christian and non-Christian boys passed the Government annual examination in the other classes.

Some orphan boys are learning cultivation (*khidmatgari*) and different kinds of labor, such as masonry and lime-kiln work, and wherever such men are needed, we train and provide them. In Bahraich, whenever any Government officials require Christian servants I provide them at once, and it is noteworthy that there has never been any complaint about these. It is hoped that Christian servants, &c., will soon prove themselves worthy of higher posts.

It is a great pity that this field is so large and the workers are so few. These brethren are working in the Master's service with all their might.

This year the Lord called away the pastor, Francis Peter, and since then I have had charge of his work, assisted by brother A. S. Wesley, local preacher, who gives some help in the school also.

The Epworth League work is very progressive in this district, and in every village where Christians are living some meetings of the League are held.

The Sunday school work also is improving and hundreds and thousands of tongues sing praises to the name of Christ.

Gonda.—Brother S. B. Finch is working in this circuit. There is an improvement in the work as compared with the work of last year and of the year before, and the spiritual condition of the people is well looked after. Everything is done in accordance with the rules in the "Discipline" of the M. E. Church, but the village work does not show sufficient progress. The workers are few, but still there is room for much improvement. There is a Vernacular middle school in the city and a "Frey" school near the railway station. Both are getting Government aid, and are doing well. This year 4 boys passed the middle examination and the other classes did well also.

The girls' boarding school has been improving year after year, not only with regard to numbers, but in secular and religious instruction also. The girls are mostly orphans but they are looked after with true motherly care. The result of the Government examination was good: three were sent up for the Anglo-Vernacular middle examination and all passed in the 2nd division.

All our schools in this district, whether boys' or girls', are progressing well, and the Zenana work in every place is showing signs of improvement. We are deeply thankful to our Heavenly Father for all these blessings and pray that all workers and helpers may be strengthened by the grace of God to work together in His service, and for His glory, without hindrance and dissensions, so that this country may soon be conquered for Christ, and His everlasting banner extend from land to land.

I began itinerating after the annual and central conferences, about the middle of February, and visited *Nanpara* first. This circuit is contiguous with the Nepal territory, and the best work of the circuit is done in Rupaedihа, which is situated on the border line of Nepal. The Christians receive religious instruction regularly, and those who, during the famine, went away in search of food, are all coming back again. Services are regularly held in the "Elderman" Chapel, and twice during the year I held revival meetings with the help of the pastor, and the people thus got considerable spiritual help and blessing. New work was opened in several places this year, but the work chiefly consists in strengthening and instructing the converts, and even this cannot be done quite satisfactorily owing to the want of workers. This work is under the charge of brother L. J. McGee, local deacon.

I visited the *Kaisarganj* circuit twice during the year, and found the work in excellent condition. At first the work in this circuit had appeared very difficult and unpromising, but within 3 years there has been a wonderful change, and it is hoped that the work will be more fruitful in future.—Brother Baldeo Pershad is in charge.

The *Bhinga* circuit is in charge of Revd. J. F. Samuel. I visited this circuit twice during the year, but I could not see all the villages in which Christians are living. All the brethren are zealous and the work is going on well. The converts and the schools are progressing, and Christians are found in every town and vil-

lage where preachers are stationed. The preacher-in-charge tries his best to help the exhorters and preachers and to strengthen the new converts.

The *Balrampur* circuit is in charge of Revd. Behari Lall, but the work is not getting on well. The people are good, but the work done leaves much to be desired. However, some improvement was seen during the year. The field is extensive and the outlook promising. The school is in good condition, and there is also a small school for Christian boys and inquirers. There is some work among the Tharus, but it has not progressed owing to the famine which had dispersed them. However, now they are returning and in future there will be greater progress. Mr. Sturgeon is very kindly helping the work among the Tharus. May God keep up his zeal, and may the fruits of this labor give him happiness here and hereafter.

It is a great loss that our brother Revd. Chattar Singh, who worked in Utraula in connection with this circuit, was lately called up to heaven. Within two years this brother brought his work into a very satisfactory state, and gathered a small congregation round him. A zealous worker will be required to build on this foundation and make it a flourishing little church in future.

The *Mankapur* circuit is under Rev. Samuel Wheeler. During the year I visited this place 3 times and found all the workers doing well. The number of Christians is constantly increasing, and among these people there is very little prejudice against Christ. By the help of their Christian relatives they easily learn about Christ and are soon willing to be baptised. The best work in this circuit is done by brother Buddha Singh, local deacon, whose congregation in Ellenpur is in a very good spiritual condition, and is well looked after. All the Christians of this place are cultivators, and they depend entirely on the soil for their support. They give cheerfully as much as they can for church and pastoral expenses. I held a Sunday service in their chapel last October and found 36 Christians, besides some non-Christians, present. One good source of help to the poor Christians is Mr. Raymon, who has taken some land there, and the poor tenants get advances and plough-bullocks, seed-grains, &c. Thus these Christians easily take to cultivation and in time contribute some produce of their land for pastoral support. They have applied to me for a school, and have promised to bear half of the expenses, which is a step in the direction of self-support. The work in the other places is beginning to look hopeful. There is a small school in Mankapur, but it is not doing well. A clever teacher is very desirable to improve its condition.

Nawabganj.—This circuit is under the charge of Rev. J. Solomon, but the work has not progressed this year owing to the illness of his wife. However, several new places have been opened and work commenced in them. The school is progressing well, and the girls' school also is getting on. The former receives a Municipal grant. The outlook is on the whole hopeful, and now every effort is made to improve the work.

Colonelganj.—This circuit is in charge of Revd. J. S. Samuel, and it has 3 sub-circuits in which preachers are stationed. This year the work has not progressed much, but new work has been opened in several places, and the old Christians are in good condition. This year some of the workers were ill and the work thus suffered a little, but in comparison with the number of workers the work done is good. There are enquirers in almost every village and it is hoped they will soon join the fold of Christ. There is a small congregation in Colonelganj, and revival meetings were often held there during the year. It is hoped that a small place of worship will be prepared here next year, and the congregation will cheerfully contribute a part of its expense.

PILIBHIT DISTRICT.

REV. S. PAUL, *Presiding Elder.*—We have twelve circuits and seventy-two sub-circuits in the district, containing 566 villages and towns, in which 5,783 Christians reside. There are six members of conference, three local elders, two local decons, and twenty-eight local preachers.

I was appointed as presiding elder at the last conference and have commenced work in my own manner by introducing prayer meetings and revival meetings. A good number of Christians have been received into full membership. We are trying hard to put a stop to the observation of bad customs and idolatry. All the marriages in the year under report were conducted according to the Christian customs.

Leaders were selected this year, of whom one hundred and twenty-five are now working. They are found very useful in helping do away with bad customs and idol-worship, as they can visit homes of their own sect more easily than any body else. People often appreciate being appointed hadis or leaders. A few days ago a man at Shahi was appointed as hadi, and the congregation offered him a turban, and in return he distributed sweetmeats to the persons there present, thus manifesting his happiness at the occasion. It is hoped that a good deal of work will be carried out in the ensuing year through these leaders.

We have a boys' boarding-school containing twenty-five boys. The decrease in the number is due to the fact that a number of boys left the boarding, owing to sickness, and went to their homes. One good student died in December. The result of examination shows that the school is in a fair condition and a good deal of attention is paid to the physical as well as spiritual welfare of these boys.

We have two training schools, one for the men, and the other for women, in which nine men and seven women are under tuition, and they are fast becoming prepared for the holy calling.

We have seventy-nine day schools, in which 1,253 students are under instruction, and to whom religious instruction is also given. There are 150 Sunday schools, enrolling 4,149 students. Every preacher and teacher has some three or four Sunday schools in his care and teaches the catechism, the ten commandments, the Lord's Prayer, and parts of the Bible. There is good progress in every respect.

Self-support work was very encouraging throughout the year. Formerly it was the custom for every one to put an earthen vessel near his oven and to put in it a small quantity of corn, rice or flour daily, which thus accumulated and was sold at the end of each month, and the money given as a donation. Now one pice per head is realized, which is gladly paid. Honorable progress is also anticipated during the next year.

The work on the whole has been good, but not to my entire satisfaction, as I with all my family were sick for a long time from malarial fever, which is a common sickness in the district.

I heartily thank my assistants, who as a rule have worked hard, and with the exception of a few circuits the work has been well done in the whole of the district. We confidently look forward to renewed success the coming year.

KUMAON DISTRICT.

REV. S. KNOWLES, *Presiding Elder.*—At the beginning of the year, after our annual conference, we itinerated through the Babhar and Tarai, preaching Christ in the villages and towns and by the way,

wherever we could gather a few souls to listen. In more populated places like Kaladungi, Dechouri, Kota, Ram-nagar, where we have schools, we had larger crowds to hear the gospel message; but we seemed to make a better impression and do more good by telling our message of Christ's love to the few villagers we met by the way

At Isai-nagar, near Fathpur, we camped for two weeks, holding special meetings for the spiritual benefit of our native Christians who are cultivating the land about these parts. Many were converted and reclaimed from Romanism and unholy-living; while many were lifted up to live a purer and nearer life to their great Master.

After holding our Naini Tal quarterly conference on the 2nd March, we started on our spring tour to Bhot and the Shor valley. We went via Dhaulchina and Gunai. At Beninag we met Bro. B. Patrus from Pithoragarh with his magic lantern; and from thence our marches partook more of the nature of a preaching-tour—visiting the villages in the day, and holding magic lantern services at night. All the slides were scriptural subjects, so the gospel was illustrated and its teachings enforced to a goodly and orderly company of hill people at every camping-place. We spent a week in Dharchula with Miss Sheldon and Harkua Wilson, and had some very successful meetings. The children's day meeting was very unique. We heard singing and praying and speaking in four tongues—Tibetan, Bhotiyan, Nepalese and Hindi. The different casts of features, the various colored dresses of the two sexes, and the many postures assumed by those present, made a very interesting and picturesque scene—while to some there it was a Pentecostal time.

We returned, itinerating as we went, to the Thal mela. There we had the pleasure of meeting Miss Reed and her workers from Chandag, and Brother Rockey from Dwarahat. The mela was a full one, and we spent three days preaching morning and evening, alternately each side the river, to large crowds of Kumaonis and Bhotiyas. The magic lantern did excellent service in drawing vast crowds every night to hear the gospel.

From this we marched via Deothat to Pithoragarh. Here we held our quarterly conference, and remaind two weeks conducting revival meetings These services were truly times of refreshing from the presence of the Lord; and many souls can date their new birth from some of those precious morning and evening assemblies.

Our district conference, held in Pithoragarh on the 11th November, was also a time of great spiritual profit to all who attended. We spent nine days in all in presiding at the business meetings, and conducting the mela services. The Lord was with us all the time, manifesting his saving, sanctifying, and consecrating power.

The following reports from the preachers-in-charge of circuits, and the principal of Oak Openings, will speak for themselves.

Naini Tal report from Revd. J. S. Humphrey:—

The past year has been, in most respects, one of unusual interest, especially in the work of our English church. Our congregations have been uniformly good, and our social meetings have been excellent in spirit and at times, at least, characterized by much of the Divine presence. Early in June we had a week of special services and many young people, more especially from our schools, Oak Openings and Wellesley, started out in an earnest Christian life. These meetings were under the special direction of Rv. J. E. Robinson of Calcutta, whose labors were greatly blest among us. Our membership in our English church now numbers forty. It has not for many years been larger than this, and perhaps never.

Our population is very changeable, so much so that the number of our membership cannot be taken as an indication of the number who attend our services and are temporarily associated with us. This department of our work is of very great importance. Many on a brief visit to Naini Tal have been blest and gone away to work more earnestly for Christ. We have a large number of young people with us every year in our schools and outside, at a period when they are forming their characters and laying the foundation for their future. It is an interesting fact that these young people will have much to do in shaping the future of India. I am closing my thirteenth year in Naini Tal: I can with confidence say that it has been the best year of all.

The Native Christian church has gone on much as usual under the special care of B. Marqus. The Native Sunday school has held its own under the efficient superintendence of Mr. S. B Singh, the head master of our English middle school. Fifty per cent of the boys sent up for the Government examination in this department passed and at the earnest solicitation of the parents a preparatory Entrance class was organized in the early part of the year and it was proposed to raise the grade to High School: but lack of funds will make it impossible for us to do so as it appears at present.

In the beginning of the year Miss Phebe Rowe came to Nani Tal to take charge of the work of the W. F. M. S. and we hoped for a great inspiration for our native work from her presence among us; but it pleased God to call her home to heaven. She was a great loss to our mission as a whole; we especially feel it to be so to us in Nani Tal; still the work goes on, though the workers fall.

REV. F. L. NEELD reports:—The 19th year of the school has been marked by the harmonious co-operation of the staff in all departments of our work, and by the general good behaviour of the boys and their evident desire to do good, honest work and maintain the good standing of the school.

The fever which came suddenly among us in the month of June left us as suddenly in the month of July, and since that time we have all had exceptionally good health. Even the boys who had fever compete well with the other boys in ruddy looks, in physical exercise, as well as in mental labour; our quick and complete recovery being largely due to the skill of our popular Civil Surgeon, Dr. Willcocks, and the careful nursing of Miss Becks, who made even the sick-room of the boys a cheerful place. The only complaint I ever heard against her was that she made the boys stay in bed, and would not let them indulge in their favorite pastime of eating.

We had 65 boys on our roll this year; 55 boarders and 10 day-scholars. They were in standards as follows:—

VIII	6
VII	10
VI	8
V	10
IV	13
III	9
I	6
Infant	3
Total ..	65

This gives us the same number of boarders as we had last year, but 7 less day-scholars. This decrease is due to the fact that 3 families who occupied bungalows near us last year did not come to Naini Tal this year.

Last year we sent up for the Government examination from the IVth standard 15 boys, of whom 4 passed entirely and 4 others passed in all but Urdu and were promoted.

If "Urdu" were an optional subject the school would have passed more than 50 % in the IVth standard. "Urdu" is difficult to manage, especially in cases where our boys come from Burmah, Bengal, Madras, Bombay, America, England or Scotland, and know nothing of the vernacular of our provinces, and have no special interest in learning it, because they expect to spend their lives in other parts of the empire or world.

In the VIIth standard we sent up 9 boys and passed 3, which is a larger percentage than was passed by any other boys' school in Naini Tal, and only 4 other boys' schools in the North-West Provinces show better results.

Out of the 47 schools for boys and girls of the North-West Provinces which sent up pupils in this standard, only 9 show better results, but most of those sent up a small number of pupils and therefore had advantage over us in percentage.

One of our boys, John W. Bare, enjoys the distinction of having stood highest in the North-West Provinces, in the subject of English, in the VIIth standard examination,

This year we are sending up a fine class of 5 boys for the final or high school examination: 7 for the middle, and 6 for the primary. We feel quite confident that they will all do well.

While these Government examinations seem necessary in order to test the book-knowledge of our pupils and to hold them to a prescribed course of study, yet they do not furnish a full and sufficient index to the character of the boys who present themselves for examination. There are numberless things about a school, which, combined, go to make up what might be called the atmosphere or environment of the place.

Some of these things about Oak Openings are worthy of mention:

1. The *homelike atmosphere* which surrounds us, and the close sympathetic touch between the masters and the boys.

2. The *religious and moral life* which we are free to live, under the paternal direction of our wise and experienced pastor Dr. Humphrey and Mrs. Humphrey; in our social and church life; in our interesting Sunday school; and in our Y. M. C. A. under the sympathetic guidance of Mr. Fleming: 24 members are enrolled in the senior Y. M. C. A.

3. The *out-door sports* and recreation; our Volunteer Cadet company composed of 43 boys; our foot-ball, cricket and tennis clubs officered by masters of the school, and the rural location of our school, which gives ample opportunity for rambles about the hills.

Our boys have done well in Volunteering and received special commendation from the Adjutant for our steady marching. We have done 23 battalion drills on the Flat, besides quite a number of company drills on our own parade-ground. There is quite a military spirit among us: even one of our infants wished to be enrolled; on being told that he was not able to carry a gun, he maintained that he could wear a helmet.

In sports we have done very well. Out of 8 foot-ball matches we have lost only 2, and they were matches against military teams.

On the occasion of our Prize Distribution, Dr. Willcocks thus spoke:—"I thank Dr. Neeld for the kindly mention he has made of our efforts to combat the fever last June." But he left out the chief factors which led to the happy issue, *viz.—our perfect sanitary surroundings, the healthy constitution of the patients*, and their own co-operation in submitting to the necessarily severe regimen.

The principal has rightly stated that teaching up to the Government educational standard is not the sole test of the useful education imparted by a school.

I have had a very intimate personal acquaintance of the close sympathy existing between the masters and the boys, which is the only true method of teaching obedience and respect for authority.

Oak Openings is indeed fortunate in its surroundings. High above all other habitations, you breathe the purest air in Naini Tal, you command the finest and most extensive view. Your magnificent scenery is an education in itself. I always feel more than compensated for any trouble in coming up here, by being enabled to look round and get out of the valley we less fortunate mortals are compelled to live in. Your play ground, your rifle range, all combine to make Oak Openings the most favored spot for a school in all these mountains.

Next year a pure and abundant water-supply will be added to all your other attractions—attractions which, under the wise and loving care of Dr. and Mrs. Neeld, must in the near future ensure for the school the progress and prosperity it so well deserves, and which we all heartily desire."

In closing I would call attention to our exceptionally good accommodation for a large number of boys. We can comfortably take good care of 100 boys. In the bungalow where the principal, two lady teachers and the matron reside, we can accommodate in the very best manner 25 or 30 boys ranging in age from 6 to 12 years.

Our teaching staff is exceptionally strong, and we are quite prepared to invite our friends to send us their boys, both small and large, and trust us to make them feel that they are in a Christian home in the hills while they pursue their studies under competent instructors.

REV. N. L. ROCKEY reports from Dwarahat:—The year has been one of special activity on the part of both missionary and staff. We have worked hard in our difficult field and have sowed the seed, but there are no visible results. There has not been one non-Christian baptized, nor can we point to any real seeker after God.

Yet this people receive us kindly, attend our school, do not object to the continuous religious instruction and seem to appreciate that we are here to benefit them in an unselfish mission.

I have spent over 80 days on itinerating trips and have ridden over these rough roads, often 25 miles a day, about 875 miles. I have seen every part of this work and have spared nothing. I see enough to be assured that no place needs missionary effort more than this field and we rest our hope and faith on the promise that the word will not return unto Him void.

Our boys' and our girls' schools have made good progress and our dispensary continues to minister to many thousands.

The field is difficult because the women are worked like slaves and the men, satisfied with life, live idling most of their time away. The curse of Eden hasn't reached them and the blessing of the cross they hold aloof from. Yet we see an improvement in material things that shows us that the giants caste and custom are falling before modern methods and thought and the day may be nearer than we think when this people will be as dissatisfied with their spiritual state as now they are with the ancestral clogs that have till now hampered them in temporal affairs.

Rev. B. Patrus, Pithoragarh Report.—I commenced my itinerating work on the 15th of March. Before starting on this expedition I held revival meetings in my own church. It was worth attending and a time of spiritual refreshment.

The first place of this expedition was Beni Nag. Here I stayed for three days and preached the gospel tidings in the villages

around; and the message of salvation was gladly received. As the presiding elder, Rev. S. Knowles, got there on the same occasion, we stayed there for 2 days more and we worked there through the agency of the magic lantern and got a good congregation of nearly 300 people. In the bazar we preached for a week. One night there was a good audience. In Askot, in the palace of the Raja, we carried on our work by the magic lantern. In that palace there were nearly 550 persons. In this number the women of the family of the Raja Sahib were also present and heard the message with rapt attention.

From this place we proceeded to Balakot. This is a place where Bhotiyas live abundantly. We did very good work here. We preached enthusiastically in Dharchulla for two days and there were about 3,000 hearers. After the preaching service we shouted loudly "Masih ki jai." On the third day we proceeded on to Kali Nadi, which lies in Nepal. We paid a visit to the Colonel there. We also preached here as before and the message as far as I know of is well received. We presented to the Colonel some of the gospel portions for distribution. Our earnest prayer is that the work which we did in these villages may bring forth fruit for the Master in whose vineyard we toil. The presiding elder and myself proceeded on to Thal, having the same object in view. Here we met with Rev. Mr. Rockey, who lent a helping hand in preaching to the big congregation.

In this mela, which remained for four days, the gospel was preached twice a day by two bands, and in the night we preached by magic lantern, and as far as we think none went away deprived of the grace of God. We thank the presiding elder and Rev. Rockey for their kind help. There are 8 out-stations and I visited them four times a year.

C. Wilson works in Gangoli *hat*, where the work is in a flourishing state.

Santosh Ram works in Dealthal, where I went to see the work and found it faithfully discharged.

Askot is supplied by Suroo Ram and he is a popular man.

Konalchina is supplied by Jumnan Singh; he is a hard worker.

Pagar is in charge of Sher Singh. Here is a little church under Mr. Sher Singh; by the teaching of this man the church has become strengthened in the Saviour.

Jagtor is under Jawahir Singh's charge; here live a few Christians.

Brother Yuhanna works among the patients at Panahgah; here is a progressing church. This brother works here enthusiastically and faithfully.

In Bhagithi brother Sharat Charan works. There are 13 day schools here in which the Bible is taught daily. The inspector reports that the school work is going on nicely.

B. M. Dass works hard in the school. As far as it is known to me the school is in a good condition. D. S. Hukill is the Bible teacher. The boys of this school are well acquainted with Bible teaching. We have 474 members in the church. Since three years we have a training school in which the young men are prepared for the ministry. In this year Miss Budden gave us a good helping hand in Bible teaching. In connection with this training school we have different kinds of meetings, such as temperance and lal fita fauj.

In April, the presiding elder holds revival meetings for ten days and in these revival meetings many men received the baptism of the Holy Spirit. I attended the five melas and preached the gospel among them. 36 men were baptised in this year and there are many enquirers who will soon accept the Lord Jesus Christ as their Saviour.

Statistics.

N. B.—For explanations, apparent errors and remarks, see Statistical Report, page 27.

Many reports of collections contained annas. These cannot be shown here. They are represented in the columns by an ×. The totals contain the sums of all these omitted fractional parts of a rupee.

The total income from all sources, amounting to Rs. 1,01,165, is for the most part the income of fees in schools, and is used in the running expenses. These schools are practically self-supporting. The real income is shown in the regular collections which are disposed of according to disciplinary usage.

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	Church Membership.		Baptized Children.	Total No. of Christians.	Deaths		Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
	Probationers.	Full Members.			From among Members and Probationers.	From among Baptized Children.						
MORADABAD DISTRICT.												
Bijnour ..	785	658	..	1,443	19	15	24	..	42	66	20	28
Chandausi ..	400	30	..	430	2	2	11	..	10	21	17	16
Dhampur ..	286	54	..	340	26	20	4	..	5	9	7	9
Kanth ..	252	145	..	397	2	11	15	..	13	28	10	10
Kirathpur ..	148	80	..	228	..	..	12	..	6	18	5	6
Kundarki ..	490	402	..	892	15	18	34	..	54	88	16	24
Mandawar ..	300	210	..	510	5	6	8	..	..	8	12	12
Moradabad ..	975	340	536	1,851	21	26	32	17	37	86	43	64
Nagina ..	289	200	..	489	24	20	22	..	12	34	7	12
Najibabad ..	64	43	..	107	2	5	15	..	5	20	6	8
Nurpur ..	200	100	..	300	..	..	2	..	7	9	8	8
Seohara ..	543	145	..	688	4	6	14	..	14	28	10	8
Sherkot ..	519	56	..	575	3	5	6	..	3	9	6	7
Thakurdwara ..	149	120	..	269	6	7	11	..	11	22	11	14
Total ..	5,400	2,583	536	8,519	129	141	210	17	219	446	178	226
GONDA DISTRICT.												
Bahraich ..	98	146	70	314	21	19	18	14	24	56	12	21
Bhinga ..	182	70	53	305	11	7	5	11	23	39	7	10
Balrampur ..	116	70	40	226	10	11	12	5	9	26	10	11
Colonelganj ..	86	44	30	154	16	14	7	9	16	32	9	13
Gonda ..	95	47	62	204	..	3	4	4	9	17	11	14
Kaisarganj ..	90	48	42	180	6	4	5	6	17	28	5	5
Mankapur ..	40	39	23	102	3	4	2	7	6	15	3	11
Nawabganj ..	28	18	16	62	2	3	2	4	10	16	4	4
Nanpara ..	64	54	39	157	19	8	10	12	40	62	4	5
Total ..	793	536	375	1,704	88	73	65	72	154	291	65	94
PILIBHIT DISTRICT.												
Bahari ..	164	100	127	391	20	12	5	12	18	35	10	11
Bisalpur ..	137	224	156	517	11	11	19	16	39	74	43	15
Fathganj West ..	254	545	100	899	1	..	22	6	10	38	16	20
Milak ..	121	115	175	411	3	1	..	3	8	11	8	9
Mirganj ..	101	33	40	174	1	1	5	7	5	17	4	7
Nawabganj ..	102	60	129	291	15	9	18	..	9	27	13	5
Pilibhit ..	213	209	220	642	9	7	17	29	60	106	16	28
Puranpur ..	93	56	8	157	2	2	11	13	16	40	11	4
Rampur ..	179	106	199	484	3	5	33	23	55	111	7	14
Shahi ..	135	503	23	661	4	5	8	..	32	40	9	12
Sirauli ..	359	397	400	1,156	11	10	52	16	49	117	13	15
Total ..	1,858	2,348	1,577	5,783	79	63	190	125	301	616	150	140

FOR THE YEAR ENDING WITH 31ST DECEMBER, 1898.

STATISTICS No. 1.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.												
SCHOLARS OF ALL AGES.																						
CHRISTIANS.		NON-CHRISTIANS.																				
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.			
529	..	50	..	579	..	1	..	1	..	1	1	..	2	1	1	3	6	9	24			
400	..	400	..	800	..	1	..	..	..	..	..	..	..	1	1	3	5	6	16			
92	..	28	..	120	..	..	..	..	..	..	..	..	..	1	1	1	6	3	12			
227	..	64	..	291	..	..	..	..	..	..	..	..	..	..	2	1	4	5	12			
90	..	6	..	96	..	..	..	..	..	..	..	..	..	1	..	2	5	3	11			
160	..	50	..	210	..	1	..	..	..	..	..	..	..	1	2	4	4	6	17			
350	..	110	..	460	..	1	..	..	..	..	..	..	..	1	..	4	4	2	11			
391	410	184	209	1,194	874	1	130	1	143	1	1	2	4	3	7	8	7	26	58			
228	..	40	..	268	..	..	..	..	..	..	..	..	..	1	4	1	3	7	16			
73	..	28	..	101	..	1	..	..	..	..	..	..	..	..	1	2	2	5	10			
65	..	15	..	80	..	1	..	..	..	..	..	..	..	..	3	1	2	2	8			
67	..	4	..	71	..	1	..	..	..	..	..	..	..	..	1	5	10	6	22			
85	..	23	..	108	..	..	..	..	..	..	..	..	..	..	2	1	5	3	11			
126	..	60	..	186	..	..	..	..	..	..	..	..	..	..	1	2	4	9	16			
2,883	1037*	1,062	564*	4,564	3600†	8	130	2	143	2	2	2	6	9	26	38	67	92	244			
198	76	280	165	719	690	1	94	2	65	...	...	...	...	1	2	4	1	7	15			
110	92	214	86	502	440	1	24	3	252	...	...	...	..	1	3	1	1	6	12			
120	105	210	98	533	504	1	24	2	50	...	...	...	...	1	4	1	5	5	16			
55	30	160	81	326	295	...	...	3	48	...	...	...	...	1	2	3	1	4	11			
46	104	380	100	630	533	1	30	1	52	...	...	1	2	1	3	..	3	9	19			
98	48	70	40	256	241	1	24	1	30	...	...	...	...	1	1	1	2	2	7			
60	32	95	30	217	200	1	36	...	...	...	...	...	...	1	1	3	4	5	14			
18	14	68	40	140	128	1	16	1	18	...	...	...	...	1	...	2	1	3	7			
38	40	60	52	190	162	...	..	2	40	...	...	...	...	...	1	2	1	2	6			
743	541	1,537	692	3,513	3,193	7	248	15	555	..	...	1	2	8	17	17	19	33	107			
150	100	75	40	365	205	1	25	1	21	...	...	...	...	1	3	4	21	7	36			
300	200	100	100	700	600	1	58	...	...	...	...	...	...	..	3	4	36	4	47			
425	248	130	109	912	769	1	38	1	30	...	...	...	...	1	4	4	9	8	26			
89	31	50	35	205	178	1	12	..	..	...	...	...	...	..	1	5	18	3	27			
46	10	25	12	93	70	1	20	...	...	...	...	...	...	.	1	2	15	4	22			
86	70	84	60	300	200	1	14	...	...	...	...	...	...	...	2	2	22	3	29			
196	70	28	57	351	295	1	60	...	...	...	...	...	...	3	5	2	42	10	62			
125	20	40	15	200	125	1	20	...	...	...	...	...	...	..	1	2	8	2	13			
40	58	30	40	168	110	1	40	...	..	...	...	...	...	..	3	3	8	5	19			
46	74	90	55	265	250	1	60	...	..	...	...	...	...	...	3	6	15	7	30			
210	90	28	22	350	237	1	40	...	..	...	...	...	...	1	4	3	4	3	15			
1,713	971	680	545	3,909	3,039	11	387	2	51	...	...	...	...	6	29	37	198	56	326			

* Figures of 1897 not counted in total. The figures for male include female.
† Estimated.

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	Church Membership.				Deaths							
	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday Schools.	Number of Officers and Teachers.
Bareilly District.												
Aonla ..	255	414	436	1,105	13	18	30	8	23	61	10	12
Bareilly ..	309	375	375	1,059	5	16	13	116	26	155	64	110
Bareilly Sadar Bazar ..	102	123	150	375	2	2	2	19	28	49	14	18
Bhamora ..	211	49	178	438	5	1	28	2	4	34	5	4
Bilsi ..	828	134	501	1,463	4	3	30	20	18	68	11	12
Binawar ..	166	206	266	638	4	5	24	4	5	33	6	6
Bisauli ..	394	728	593	1,715	15	3	47	33	57	137	8	8
Budaon ..	350	192	364	906	..	..	12	7	6	25	15	20
Dataganj ..	364	148	233	745	2	5	18	26	13	57	14	10
Faridpur ..	68	230	150	448	5	6	11	..	3	14	8	8
Jalalabad ..	223	816	104	443	6	8	13	3	13	29	28	8
Kakrala ..	191	211	206	608	2	8	15	9	12	36	8	10
Khera Bajhera ..	102	41	101	244	..	..	..	5	9	14	7	7
Miranpur Katra ..	152	126	131	409	8	10	10	11	21	42	10	11
Panahpur ..	51	165	88	304	2	1	6	2	14	22	3	8
Pawayan ..	124	200	117	441	9	7	18	1	35	54	12	12
Shahjahanpur E. ..	125	126	130	381	9	12	6	14	12	32	11	20
Shahjahanpur W...	213	64	194	471	5	4	2	18	10	30	14	20
Tilhar ..	78	260	102	440	6	5	24	..	15	39	22	20
Ujhani ..	482	106	373	961	9	3	3	7	50	60	8	8
Total —	4,788	4,014	4,792	13,594	111	117	312	305	374	991	278	332
Garhwal District.												
Bainoli ..	2	5	9	16	..	..	..	..	..	..	1	1
Gadoli ..	18	60	82	160	1	1	..	2	1	3	3	10
Kainur ..	46	16	12	74	1	..	4	..	1	5	10	19
Lansdowne ..	15	17	17	49	..	..	1	..	4	5	5	6
Pauri ..	122	116	160	398	3	3	14	5	3	22	14	21
Ramni ..	4	8	10	22	..	1	3	1	..	4	4	6
Srinagar ..	15	8	12	35	..	..	1	..	..	1	1	1
Total —	222	230	302	754	5	5	23	8	9	40	38	64
Kumaon District.												
Bhabar and Tarai	127	63	52	242	24	4	5	4	10	19	6	10
Bhot ..	30	38	10	78	..	1	2	..	1	3	10	8
Dwarahat ..	33	97	55	185	1	3	3	..	..	3	5	15
Naini Tal Eng. ..	..	40	7	47	1	..	1	..	..	1	2	22
Naini Tal Hind. ..	96	54	43	193	1	1	10	..	4	14	3	21
Pithoragarh ..	190	142	134	395	10	..	20	2	8	30	11	37
Total ..	405	434	301	1,140	37	9	41	6	23	70	37	103

FOR THE YEAR ENDING WITH 31ST DECEMBER, 1898.

STATISTICS No. 1.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.								
SCHOLARS OF ALL AGES.																		
CHRISTIANS.		NON-CHRISTIANS.																
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W.F.M.S. Missionaries.	W.F.M.S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
50	110	...	...	160	132	1	25	...	...	...	...	...	...	1	3	5	3	11	23
217	472	600	206	1,495	1,200	2	214	1	160	2	1	3	5	5	13	52	23	30	134
230	30	118	25	403	300	..	..	..	..	..	..	..	..	1	..	4	3	3	11
70	30	30	10	140	126	1	40	..	..	..	..	..	..	1	..	5	5	4	15
176	45	36	15	272	260	1	25	..	..	..	..	..	..	1	3	5	9	7	25
180	30	20	10	240	175	1	12	..	..	..	..	..	..	..	3	1	2	4	10
100	69	15	..	184	180	1	23	..	..	..	..	..	..	1	2	5	5	9	22
201	112	30	141	484	410	1	60	1	75	1	1	1	..	1	3	3	6	8	24
64	25	14	5	108	75	1	25	..	..	..	..	..	..	1	1	3	4	5	14
90	75	45	25	235	186	1	25	...	...	...	...	...	...	1	1	5	4	8	19
77	65	68	28	238	175	1	25	...	...	...	..	...	...	1	2	2	3	4	12
306	276	50	50	682	600	1	21	..	..	...	...	...	...	1	2	3	1	5	12
30	20	65	70	185	155	1	18	...	...	...	...	...	...	1	2	4	2	1	10
309	100	50	40	499	430	1	20	...	...	...	...	...	...	...	1	2	5	6	14
95	92	15	...	202	182	1	65	...	...	...	...	...	...	...	1	4	6	7	18
95	70	70	56	291	195	1	25	...	...	...	...	...	...	1	3	4	2	8	18
155	45	230	80	510	450	1	80	1	120	1	1	...	...	2	7	2	5	6	24
224	227	...	...	451	364	1	40	1	100	1	1	...	2	1	3	3	2	7	20
310	80	120	30	540	515	1	50	...	...	...	...	...	...	1	2	5	10	6	24
40	66	20	20	146	125	4	70	...	...	...	...	...	...	...	1	5	4	2	12
3,019	2039	1,596	811	7,465	6,235	23	863	4	455	6	4	4	7	21	53	122	104	141	461
12	2	10	...	24	21	...	...	...	...	...	...	...	...	1	...	...	1	...	2
46	95	20	15	176	146	1	60	1	70	1	1	1	2	...	1	3	1	14	24
26	4	88	10	128	105	1	18	..	...	...	...	...	...	1	2	3	2	8	16
30	22	...	...	52	52	...	...	...	...	...	...	...	...	...	2	2	2	3	9
80	41	220	46	387	356	1	50	...	...	1	1	...	...	...	3	6	7	16	34
6	1	50	23	80	61	...	...	...	...	...	...	...	...	1	2	...	1	5	9
4	3	20	...	27	27	...	...	...	...	...	...	...	...	...	1	1	...	1	3
204	168	408	94	874	768	3	128	1	70	2	2	1	2	3	11	15	14	47	97
60	40	50	20	170	138	1	25	...	...	...	...	...	...	...	1	8	2	2	13
40	30	32	40	142	120	1	12	1	16	...	...	1	1	1	2	3	7	8	23
49	62	80	10	201	144	2	57	1	41	1	1	...	1	1	5	5	1	16	31
70	120	...	...	190	150	..	...	...	...	3	3	3	...	...	1	...	...	...	10
25	20	144	30	219	175	1	10	...	...	...	...	...	2	1	4	2	12	3	24
176	206	141	...	523	360	1	50	1	30	...	...	2	4	1	5	7	...	33	52
420	478	447	100	1,445	1,087	6	154	3	86	4	4	6	8	4	18	25	22	62	153

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	Church Membership.				Deaths.							
	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents.	Children from among Non-Christians.	Adults	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
Oudh District.												
Barabanki ..	80	49	67	196	1	1	4	2	14	20	29	25
Hardoi ..	260	135	155	550	4	9	12	13	16	41	32	20
Itaunja ..	24	11	....	35	16	2	...	2	2	4	6	4
Lucknow Eng. ...	5	107	....	112	2	4	6	...	...	6	1	14
Lucknow Hind. ..	245	130	75	450	4	3	7	5	24	36	29	51
Rae Bareilly ...	103	80	86	260	11	20	2	15	26	43	19	20
Shahabad ...	284	90	102	476	12	8	6	9	35	50	28	38
Unao ...	115	148	150	413	15	10	2	3	3	8	28	20
Total ...	1,116	750	635	2,501	65	57	39	49	120	208	172	192
Sitapur District.												
Baraganw ...	17	19	16	52	1	1	1	3	7	11	8	7
Lakhimpur ...	9	19	17	45	1	..	2	...	1	3	5	8
Mailani ...	13	18	13	44	..	1	2	2	4	8	6	4
Mohamdi ...	33	42	7	82	3	..	4	8	15	27	8	8
Sidhauli ...	39	29	83	151	5	5	3	12	13	28	12	12
Sitapur ...	132	86	215	433	2	14	12	2	24	39	21	42
Total ...	243	213	351	807	12	21	24	27	65	116	60	81
Sambhal District.												
Amroha ...	400	390	99	889	10	12	15	9	16	40	10	10
Babu Khera ...	151	113	169	433	5	8	12	3	5	20	6	11
Bahjoi ...	83	359	220	662	3	5	18	...	19	37	7	8
Basta ...	330	751	228	1,309	5	3	18	..	17	35	6	6
Dhanaura ...	158	298	184	640	3	3	12	3	9	24	7	9
Gunnaur ...	360	116	306	782	12	6	21	8	17	46	8	14
Hasanpur ...	416	474	147	1,037	15	18	20	8	12	40	12	12
Narainiya ..	136	191	132	459	2	4	33	...	6	39	7	7
Rajpura ...	416	135	269	820	5	10	7	9	17	33	8	9
Rasulpur ...	106	99	89	287	3	4	3	2	7	12	9	11
Sambhal ...	133	95	115	343	21	30	4	4	6	14	15	20
Shahpur ...	110	45	100	255	5	10	6	4	7	17	4	4
Sharifpur ..	75	215	168	398	2	4	8	10	12	30	5	10
Total ...	2,874	3,281	2,159	8,314	91	117	177	60	150	387	104	131
Grand Total 1898	17,699	14,389	11,028	43,116	617	603	1081	669	1415	3165	1082	1363
Total 1897 ..	18,127	16,019	13,943	48,239	812	750	2443		2757	5200	1053	1396
Increase ...	...	..	...	...	...	...	.....		..	...	29	...
Decrease ...	428	1,630	2,915	5,114	195	147	693		1342	2035	...	23

NOTE.—Report defective especially regarding children of

FOR THE YEAR ENDING WITH 31ST DECEMBER, 1898.

STATISTICS No. 1.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.								
SCHOLARS OF ALL AGES.																		
CHRISTIANS.		NON-CHRISTIANS.																
Males.	Females.	Males.	Females.	Total Scholars of all Ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
135	25	880	115	1,155	1,015	1	36	...	..	...	...	...	...	1	9	2	2	10	24
200	180	1,000	320	1,700	1,550	1	105	4	125	...	..	...	...	2	10	10	10	18	50
..	..	100	60	160	144	1	14	...	...	...	...	...	...	..	1	1	1	2	5
75	40	...	...	115	129	1	55	...	...	1	1	...	..	..	1	...	...	...	3
170	140	624	210	1,144	950	1	80	2	102	4	3	6	5	2	14	4	2	5	45
60	50	900	242	1,252	1,100	1	30	2	40	...	...	...	...	1	5	10	3	6	25
325	150	635	100	1,210	1,105	1	85	...	...	...	...	...	...	1	3	5	16	20	45
28	113	869	420	1,430	1,650	1	85	...	...	..	...	...	...	1	5	2	10	13	31
993	698	5,008	1467	8,166	7,643	8	490	8	267	5	4	6	5	8	48	34	44	74	228
35	16	260	49	300	220	1	25	...	...	...	...	...	...	1	1	3	2	5	12
23	21	68	37	149	120	1	26	...	...	..	..	...	...	1	2	2	2	5	12
20	6	90	84	200	183	1	22	...	...	...	...	..	...	1	2	...	1	3	7
39	26	100	23	188	115	1	38	...	..	...	...	...	...	1	1	1	5	7	15
70	81	35	28	214	200	1	28	..	...	..	...	...	...	1	3	2	1	6	13
156	164	400	600	1,320	1,050	1	50	2	175	..	1	1	1	2	6	1	4	5	21
343	314	893	821	2,371	1,888	6	189	2	175	..	1	1	1	7	15	9	15	31	80
200	100	69	29	398	365	1	20	...	...	..	..	...	...	..	3	4	6	7	20
150	100	20	15	285	270	1	15	...	...	...	...	...	...	1	1	2	3	4	11
125	115	40	33	313	283	1	23	...	...	...	...	...	...	...	1	2	2	3	8
150	100	25	27	302	288	1	20	...	...	...	..	...	...	1	1	2	1	6	11
409	119	73	42	643	512	1	29	...	...	...	...	...	...	1	1	3	3	5	13
340	70	20	15	445	420	1	20	...	...	..	..	..	..	1	...	4	5	4	14
410	514	60	75	1,059	865	1	25	...	...	...	...	...	...	1	1	2	4	6	14
172	92	42	25	331	271	1	35	...	..	...	...	...	...	1	...	1	5	4	11
300	100	100	50	550	400	1	13	..	...	...	...	...	...	...	1	3	5	3	12
60	40	40	42	182	160	1	12	...	...	...	..	...	...	...	2	1	4	4	11
154	101	80	280	615	553	1	60	...	...	...	...	...	...	1	3	3	7	10	24
72	54	15	10	150	131	...	...	..	...	...	...	...	...	...	1	1	3	2	7
200	75	21	29	325	280	1	12	...	...	...	—	..	...	...	1	4	..	6	11
2,741	1580	605	672	5,598	4,798	12	284	...	...	...	...	...	...	7	16	32	48	64	167
13,059	7199	12,236	5411	37,905	32,251	84	2873	37	1802	18	17	21	31	73	233	329	531	610	1863
14,897	6029	11,591	4178	36,695	30,794	...	...	...	...	19	17	21	30	71	232	359	...	416	1755
...	1170	645	1233	1,210	1,457	...	...	...	...	...	...	...	1	2	1	...	...	...	108
1,838	...	...	..	...	...	...	...	...	...	1	...	...	...	...	...	30	...	194	...

Christian community, Sunday-school scholars and Leagues.

NAMES OF CIRCUITS.	CHURCH PROPERTY.								MINISTERIAL SUPPORT				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Paid for Building, Improving and Purchasing Churches & Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
MORADABAD DISTRICT.		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bijnor ..	1	25	3	6,500	3,900	10,425	..	150	..	36	72	1x	109
Chandausi ..	3	700	2	1,500	100	2,300	..	200	..	24	..	1	25
Dhampur ..	..	..	4	900	..	900	..	..	..	15	..	..	15
Kanth ..	..	..	2	60	..	60	..	7	..	22	..	1x	23
Kirathpur ..	..	..	..	..	..	..	..	..	..	16	..	..	16
Kundarki ..	1	25	3	500	..	525	..	30	..	30	..	..	30
Mandawar ..	..	..	3	1,000	..	1,000	..	24	..	19	..	5x	24
Moradabad ..	4	35,000	7	10,500	10,000	55,500	..	..	468	240	235	12	487
Nagina ..	1	95	..	...	..	95	..	..	..	30	..	1x	31
Najibabad ..	1	4,000	3	450	..	4,450	..	60	..	24	..	1	25
Nurpur ..	..	..	..	...	..	..	..	..	..	19	..	x	19
Seohara ..	1	110	2	512	..	622	..	21	..	15	..	1x	16
Sherkot ..	..	..	..	..	..	..	..	..	..	22	..	1x	23
Thakurdwara ..	..	..	3	300	..	300	..	12	..	27	..	1	28
Total ..	12	39,955	32	22,222	14,000	76,177	..	504	468	539	307	25x	871
GONDA DISTRICT.													
Bahraich ..	1	200	2	400	2,000	2,600	..	50	96	148	..	2	150
Bhinga ..	...	.	3	140	...	140	...	9	...	54	...	5	59
Balrampur ..	1	350	2	80	200	630	...	20	...	56	...	1	57
Colonelganj ..	...	...	...	...	...	..	...	...	...	32	...	1	33
Gonda ..	2	5,300	3	8,500	7,050	20,850	...	50	72	59	24	3	86
Kaisarganj ..	..	...	1	300	...	300	...	...	...	25	...	1	26
Mankapur ..	1	500	1	300	250	1,050	...	...	...	44	...	2x	46
Nawabganj ..	...	...	...	...	...	...	...	...	...	21	...	...	21
Nanpara ..	1	300	1	250	...	550	...	20	..	24	...	..	24
Total ..	6	6,650	13	9,970	9,500	26,120	...	149	168	463	24	15x	502
PILIBHIT DISTRICT.													
Baheri ..	1	120	1	200	...	320	...	18	...	52	...	1	53
Bisalpur ..	1	400	3	300	150	850	...	18	...	41	...	1x	42
Fathganj (West)	1	730	3	1,230	70	2,030	...	108	...	114	...	2x	116
Milak ..	...	...	...	...	...	...	...	...	...	35	.	1	36
Mirganj ..	1	150	1	225	...	375	...	12	...		...	2x	31
Nawabganj ..	1	100	1	150	...	250	...	12	...	30	...	x	31
Pilibhit ..	1	500	3	600	19	1,119	...	48	...	70	36	..	106
Puranpur ..	...	...	1	150	...	150	...	12	...	21	...	1x	22
Rampur ..	...	...	1	312	...	312	...	6	...	38	...	1	39
Shahi ..	1	50	3	160	...	210	...	24	...	66	...	1x	67
Sirauli ..	1	150	1	320	...	380	...	24	...	89	...	1	90
Total ..	8	2,200	18	3,557	239	5,996	..	282	...	585	36	11x	634

FINANCES.

Benevolent Collections.									Other Collections.			Income Earned in Southern Asia.				Grand Total Collected and Earned in Southern Asia.
For Missionary Society.																
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	Total of Ministerial Support and all Collections.	Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	
Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
4	6	8x	...	...	2	4	17	41	..	...	9	159	480	...	...	480	639
5	...	1x	1	...	1	1	..	9	...	...	...	34	...	...	...	...	34
2	...	...	..	.	x	...	...	3	...	...	...	18	...	...	...	...	18
3	...	x	x	...	x	..	..	5	...	...	...	28	...	...	...	...	28
3	..	x	...	..	x	...	..	4	...	...	...	20	..	..	...	...	20
5	...	1	1	...	1x	...	...	8	...	...	...	38	...	...	...	...	38
4x	..	2x	2x	...	2x	...	...	11	...	...	...	34	...	...	...	...	34
90	10	30	15	5	10	35	55	250	...	12	9	758	3,620	1,490	...	5,110	5,868
2	...	1	x	...	x	...	..	4	..	...	...	35	...	..	...	...	35
3	...	1	1	...	...	x	...	5	...	..	...	30	...	...	...	...	30
2	...	x	x	...	1	..	...	4	...	...	...	32	...	...	...	...	32
3	...	x	...	..	x	x	x	3	...	..	...	20	...	...	...	...	20
1	...	...	...	..	x	...	...	1	...	...	...	25	...	...	...	...	25
3	...	x	...	..	x	...	2x	7	...		...	35	...	...	...	...	35
128	16	47x	21x	5	21x	41	74x	355	..	12	18	1,256	4,100	1,490	...	5,590	6,846
12	2	4	...	...	...	3	48	69	98	30	2	350	350	120	30	500	850
3	1	1x	...	...	x	3	...	8	...	..	3	70	...	24	...	24	94
5	...	x	...	...	1	1x	60	68	...	...	1	126	..	18	...	18	144
4	...	...	...	...	...	1	...	5	...	...	1	39	...	12	...	12	51
13	4x	12	1	1	1	20	75	127	...	5	2	220	630	183	...	813	1,033
1	...	...	...	...	...	1	...	2	...	..	1	29	...	...	..	..	29
2	...	x	2	...	x	1	...	6	11	..	2	65	...	...	14	14	79
1	1	...	...	...	...	...	...	2	..	...	1	24	36	18	...	54	78
...	...	...	...	...	...	...	...	..	..	...	...	24	..	..	...	..	24
41	8x	18x	3	1	3	30	183	288x	109	35	13	947	1,016	375	44	1,435	2,382
6	3x	x	...	...	1	1	...	11x	...	2	..	67	...	..	...	..	67
3x	2x	x	...	...	x	2	..	8x	...	3	..	53	...	..	..	...	53
7x	1x	2x	2x	...	1x	2x	...	17x	...	20	..	154	...	30	...	30	184
2x	1x	x	1	.	x	1	...	6x	...	..	..	43	...	...	...	..	43
1x	...	x	...	..	x	...	...	2x	.	2	..	36	...	...	..	...	36
2x	1	x	...	...	x	x	...	4x	..	2	..	37	..	...	..	...	37
10	2x	1	...	..	...	1x	...	14x	...	12	..	133	...	..	...	...	133
1x	x	x	1	...	1	x	...	5x	...	...	..	28	...	..	...	..	28
3	1x	x	...	...	x	1	...	6x	...	6	..	51	..	...	...	...	51
3x	3x	x	...	...	1x	2x	...	11x	...	3	..	81	...	..	..	...	81
5	2	x	x	...	x	..	...	8x	...	3	..	102	...	..	..	...	102
46x	19x	8x	5	...	8x	11x	...	99x	...	52	...	785	...	30	..	30	815

NAMES OF CIRCUITS.	CHURCH PROPERTY.								MINISTERIAL SUPPORT.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Paid for Building, Improving and Purchasing Churches and Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
BAREILLY DISTRICT.		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Aonla ...	1	300	3	900	50	1,250	...	60	75	74	..	1	75
Bareilly ..	2	15,073	2	20,000	103700	1,38,773	...	...	480	320	180	4x	504
Bareilly Sadar Bazar ..	1	400	1	300	1,000	1,700	..	65	...	28	16	2	47
Bhamora ..	..	..	1	100	..	100	..	22	36	30	..	1	31
Bilsi ...	1	500	3	700	50	1,250	..	160	72	77	..	1	78
Binawar ..	1	80	2	360	..	380	..	38	36	36	..	1	37
Bisauli ..	2	80	2	1,160	..	1,240	..	67	..	96	..	2	98
Budaon ..	2	19,000	2	7,000	12,060	38,060	...	270	180	73	108	2x	183
Dataganj ..	1	100	2	300	50	450	..	42	36	37	..	1	38
Faridpur ...	2	300	3	450	..	750	..	60	36	42	..	1	43
Jalalabad ..	2	200	3	600	...	800	...	60	36	37	..	2	39
Kakrala ..	1	120	4	500	...	620	...	...	48	48	...	2	50
Khera Bajhera,	1	4,000	2	3,000	100	7,100	...	...	24	25	...	1	26
Miranpur Katra,	2	150	2	200	100	450	...	...	36	43	..	1	34
Panahpur ...	1	300	5	750	....	1,050	...	50	60	79	...	...	80
Pawayan ..	1	150	4	900	225	1,275	...	112	48	62	...	1	63
Shahjahanpur E.	2	6,500	3	5,200	12,000	23,700	...	400	180	174	1020	5	1,199
,, W.	2	3,700	4	9,000	27,325	40,025	...	...	140	67	63	5x	135
Tilhar ...	11	1,000	3	1,500	50	2,550	..	...	...	54	...	1	55
Ujhani ..	2	137	1	80	..	227		16	48	43	..	...	43
Total ..	38	52,100	52	52,940	156710	2,61,750	...	1,422	1571	1435	1387	35x	2,858
GARHWAL DISITRICT.													
Bainoli ..	...	....	..	..	..	..	..	..	..	6	..	1	7
Gadoli ...	..	...	1	3,000	25,000	28,000	...	..	...	12	27	2	42
Kainur ...	1	100	2	200	..	300	...	..	...	19	..	3	22
Lansdowne ..	..	..	1	1,600	..	1,600	...	...	..	4	...	1	5
Pauri ...	4	4,550	6	7,400	6,800	18,750	..	..	...	24	15	3	42
Ramni ...	...	...	1	150	79	229	...	79	...	13	...	2	15
Srinagar ...	..	..	2	350	...	350	...	...	...	7	...	1	8
Total ...	5	4,650	13	12,700	31,879	49,229	...	79	...	85	42	14	141
KUMAON DISTRICT.													
Bhabar & Tarai,	1	1,800	2	1,900	1,300	5,000	...	300	...	17	62	4	83
Bhot ...	...	...	1	70	6,553	6,623	160	...	...	72	...	3	75
Dwarahat ...	3	3,600	5	3,300	2,700	9,600	...	40	...	47	30	14	91
Naini Tal Eng. ...	1	26,000	1	9,000	200000	2,35,000	50,000	...	...	...	1768	...	1,768
,, ,, Hind.	1	6,000	3	20,000	18,000	44,000	...	1,000	120	72	48	1	121
Pithoragarh ...	4	3,500	9	4,869	22,000	30,369	...	200	132	149	142	8	299
Total ..	10	40,900	21	39,139	250553	3,30,592	50,160	1,540	252	357	2050	30	2,437

FINANCES.

Benevolent Collections.									Other Collections.			Total of Ministerial Support and all Collections.	Income earned in Southern Asia.				Grand Total Collected and Earned in Southern Asia.
For Missionary Society.																	
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.		Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
6	...	2	1x	...	...	1x	...	11	...	...	1	87	..	...	...	...	87
35	...	10	10	23	14	...	...	92	...	120	5	721	3,000	800	...	3,800	4,521
5	...	x	1	...	...	...	...	7	...	...	...	53	...	66	...	66	119
2	...	x	x	...	...	1	...	4	161	...	1	198	...	...	...	...	198
8	...	1	1	...	1	1	...	12	25	...	1	117	...	...	...	...	117
3	...	x	x	...	...	1	...	5	...	...	1	44	...	...	...	...	44
12x	2x	1x	2	...	...	2x	..	21	...	...	...	118	...	...	...	...	118
50	2	5x	3x	...	2x	...	...	63	...	...	1x	248	954	1,086	25	2,065	2,313
6	1	x	...	...	1	...	...	8	...	...	...	47	...	...	...	...	47
2	...	1	1	.	1	1	...	6	...	...	1	50	...	..	...	...	50
5	...	1	x	...	1	1	...	8	...	...	1	49	...	...	...	...	49
3	...	1	1	...	1	1	...	7	...	...	1	58	...	...	...	..	58
1	...	...	...	...	...	...	...	1	...	...	...	27	...	...	...	...	27
5	...	...	...	...	...	...	...	5	150	...	...	189	...	...	...	...	189
2x	1x	1x	...	...	...	1x	...	8	...	...	1	88	141	..	...	141	229
3	...	1	1	...	1	...	...	6	20	...	...	89	...	...	...	...	89
30	10	4x	13	1	2	17	4	81	...	73	6	1,359	2,812	1,443	400	4,655	6,014
28x	2	15x	5	..	...	...	...	51	...	...	6	191	604	152	...	756	947
4	...	...	...	...	...	...	...	4	...	...	1	60	...	...	...	...	60
3	x	x	...	...	x	...	...	4	...	...	1	48	...	...	...	..	48
215x	19x	47x	42x	24	24x	28x	4	404	356	193	28x	3,841	7,511	3,547	425	11,483	15,324
...	1	...	1	...	...	...	..	2	...	...	x	9	...	...	...	...	9
...	8	4	10	...	3	26	...	51	...	...	5	98	540	...	96	636	734
...	1	1	2	...	...	...	...	4	...	...	1	27	...	...	...	..	27
...	x	...	1	...	...	...	...	1x	...	...	1	8	...	...	...	...	8
..	12x	8	5	..	3	...	...	28x	...	8	4	82	746	494	...	1,240	1,322
...	2	x	1	...	1	...	...	4x	...	...	1	21	...	...	...	...	21
...	...	...	1	...	1	...	...	2	..	...	1	11	...	...	...	...	11
...	25x	13x	21	...	8	26	...	94x	...	8	13	256	1,286	494	96	1,876	2,132
6	..	2	...	...	...	...	...	8	...	...	...	91	...	140	...	140	431
17	...	4	4	...	4	...	...	29	..	...	...	104	...	...	...	...	104
50	6	13x	11x	6	13	16x	...	116	...	5	4	216	...	225	...	225	241
185	...	114	20	...	...	...	7	326	...	...	...	2,094	6,690	27,391	...	34,081	36,175
31	...	8	...	...	...	...	72	111	...	20	...	252	739	1,005	850	2,594	2,846
73x	...	14x	8x	...	...	...	39	135	30	...	...	464	720	45	..	765	1,229
362x	6	156	43x	6	17	16x	118	725	30	25	4	3,221	8,149	28,806	850	37,805	41,026

NAMES OF CIRCUITS.	Church Property.								Ministerial Support.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Paid for Building, Improving and Purchasing Churches & Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Oudh District.													
Baraban ki ..	1	3,500	1	200	50	3,750	...	60	96	102	...	4	106
Hardoi ..	1	400	3	1,350	2.150	3,900	...	80	60	193	...	15	208
Itaunja ..	...	...	1	150	...	150	...	20	...	6	...	...	6
Lucknow Eng. ..	1	22,000	1	10,000	...	32,000	...	..	...	...	1000	..	1,000
Lucknow Hind.	2	24,000	7	50,500	376500	4,51,000	...	3,700	...	300	300	6x	606
Rae Bareilly ..	1	1,000	2	2,500	2.000	5,500	...	220	72	72	...	1	73
Shahabad ..	2	1,100	1	750	50	1,900	...	945	77	78	...	2	80
Unao ..	1	1,000	2	1,200	...	2,200	...	96	96	115	...	1	116
Total ...	9	53,000	18	66,650	380750	5,00,400	...	5,121	401	866	1300	29	2,195
Sitapur District.													
Baraganw ...	...	...	...	...	...	...	...	...	...	14	...	...	14
Lakhimpur ...	1	3,000	2	300	..	3,300	...	53	1	11	39	2	52
Mailani; ...	..	..	1	200	...	200	...	32	...	13	...	1	14
Mohamdi ...	...	...	2	200	...	200	...	28	..	21	...	1x	23
Sidhauli ...	...	...	...	...	...	..	...	..	37	39	...	3	42
Sitapur; ...	3	14,000	2	11,000	10,450	35,450	...	...	264	144	620	..	764
Total ...	4	17,000	7	11,700	10,450	39,150	...	113	302	242	659	7x	909x
Sambhal District.													
Amroha ...	3	850	6	1,025	...	1,875	...	36	60	96	...	1	97
Babu Khera ...	1	100	2	150	...	250	..	24	39	30	...	2	32
Bahjoi ...	1	60	2	400	12	472	...	50	45	36	...	2	38
Basta ...	1	100	1	400	...	500	...	30	45	48	...	4	52
Dhanaura ...	..	...	1	500	...	500	..	50	60	72	...	...	72
Gunnaur ...	2	135	2	285	...	420	..	30	60	51	...	2	53
Hasanpur ..	4	215	4	485	...	700	...	36	80	72	...	3x	75
Narainiya ..	1	20	...	..	...	20	...	12	30	35	...	2	37
Rajpura ...	1	150	...	...	...	150	...	53	37	30	...	1	31
Rasulpur ...	2	145	1	15	...	160	..	20	45	38	..	3	44
Sambhal ...	4	1,100	3	1,250	330	2,680	...	312	119	100	...	5	105
Shahpur ...	1	100	1	30	...	130	..	11	30	30	..	1	31
Sharifpur	2	130	1	30	...	160	...	10	37	36	..	1x	37
Total ...	23	3,105	24	4,570	342	8,017	...	674	687	674	...	27x	701
Grand Total 1898	115	219560	198	223458	854423	1297431	50,160	9,884	3849	5246	5805	194	11,248
Total 1897 ..	105	221092	177	213786	635743	1070621	..	...	...	4462	4314	...	8,876
Increase ...	10	...	21	9,662	218680	2,26,810	...	...	...	784	1491	...	2,372
Decrease ...	...	1,532	...	...	...	...	...	...	...	...	...	...	...

FOR THE YEAR ENDING WITH 31ST DECEMBER, 1898.

FINANCES.

Benevolent Collections.									Other Collections.			Total of Ministerial Support and all Collections.	Income earned in Southern Asia.				Grand Total Collected and Earned in Southern Asia.
For Missionary Society. From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.		Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	
Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
16	...	12	3	...	5x	4x	48	89	...	45	..	239	15	107	..	122	361
20	...	5	2x	...	2x	11x	...	41	..	30	...	280	75	12	...	87	367
1	...	x	...	...	x	...	...	2	...	...	...	8	...	...	...	...	8
140	...	40	..	...	..	190	400	770	...	300	15	2,085	...	...	...	..	2,085
168	35	35	...	...	..	...	130	368	...	240	...	1,214	4,641	4,771	15,000	24,412	25,626
9	1	3x	2	1	1	...	...	17	..	...	..	90	...	...	...	...	90
6	...	1x	3	..	1x	5	25	42	...	...	...	122	...	...	...	...	122
17x	..	2	2	...	...	5	14x	41	...	...	...	157	...	...	...	...	157
377x	36	99x	12x	1	10x	216x	617x	1370	...	615	15	4,195	4,731	4,890	15,000	24,631	28,816
4x	x	x	...	...	...	x	...	5	...	...	...	19	..	...	...	...	19
4x	4x	1x	x	...	x	4x	...	16	...	...	...	69	36	54	...	90	159
3x	...	x	...	...	...	x	..	4	...	...	...	19	...	...	...	...	19
6x	x	1x	x	...	...	1x	1	11	...	...	...	34	...	...	...	...	34
3x	..	1	x	..	..	...	..	5	...	..	...	47	...	...	...	...	47
..	79x	14	3	...	.	55	234	385	...	120	10	1,279	336	753	...	1,089	2,368
22	85x	18x	4x	...	x	61x	235	428x	..	120	10	1,467	372	807	...	1,179	2,646
12	...	1	...	...	1	4	...	18	...	...	...	115	...	...	...	...	115
4	...	x	x	...	x	2	...	7	...	...	...	39	...	...	...	...	39
2	1	...	...	...	x	1x	...	5	..	...	...	43	...	...	...	...	43
4	1	1	1	...	1	2	...	10	...	...	2	64	...	...	...	...	64
7	...	1	1	...	1	3	...	13	...	...	...	85	...	...	...	...	85
8	1x	1x	1	...	1	1	7	21	...	...	...	74	...	...	...	...	74
6	2x	1x	1x	...	1x	2x	...	15	...	...	1	92	...	...	..	...	92
7	1	1	1	...	1	3	10	24	...	...	1	62	...	...	...	...	62
5x	...	1	...	..	1	1x	...	9	...	...	...	40	..	...	...	...	40
3	...	1	...	..	...	2	1	7	...	...	..	48	..	...	...	...	48
39	3	6	5	...	1	14	21	89	...	...	2	196	192	44	...	236	432
5	...	1	...	...	...	1x	...	8	...	...	...	39	...	...	...	...	39
3	1	x	x	...	...	3	...	8	...	...	x	45	...	...	...	...	45
105	11	17	11x	.	9x	41	39	334	...	...	6	942	192	44	...	236	1,178
1,296	225	423	162	37	100	470	1270	3997	495	1060	107	16,910	27,357	40,483	16,415	84,255	101165
1,248	109	365	168	34	112	460	2496	5243	...	...	..	...	19,165	...	...	...	50,443
48	116	58	...	3	...	10	...	...	...	..	...	..	8,192	..	..	...	50,792
...	...	...	6	...	12	...	1226	1246	...	...	...	...	...	...	...	...	...

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
Moradabad District.										
Bijnor	9	117	15	132	115	7	60	40	100	90
Chandausi	7	45	35	80	68	5	20	22	42	37
Dhampur	5	40	11	51	40	2	24	3	27	20
Kanth	3	36	5	41	30	2	16	4	20	15
Kirathpur	4	42	..	42	28	1	14	...	14	8
Kundarki	6	62	30	92	55	4	50	40	90	75
Mandawar	5	57	18	75	50	3	25	12	37	30
Moradabad	13	185	25	210	175	27	190	204	394	305
Nagina	4	48	10	58	40	2	20	4	24	16
Najibabad	3	43	8	51	27	2	22	3	25	15
Nurpur	3	28	...	28	21	2	11	...	11	8
Seohara	5	47	2	49	30	3	20	2	22	12
Sherkot	5	38	10	48	30	..	...	...	...	...
Thakurdwara	5	64	10	75	55	4	30	10	40	30
Total	77	852	179	1,031	764	64	502	344	846	661
Gonda District.										
Bahraich	2	68	75	143	101	1	21	31	52	44
Bhinga	1	18	32	50	46	...	...	...	...	..
Balrampur	1	22	56	78	58	1	...	16	16	10
Calonelganj	1	5	20	25	18	...	..	...	...	..
Gonda	2	7	107	114	88	...	..	...	...	...
Kaisarganj	..	...	...	...	...	...	...	...	...	...
Mankapur	1	16	18	34	29	...	..	...	...	...
Nawabganj	2	4	44	48	38	1	...	25	25	19
Nanpara	...	...	...	...	...	...	18	8	26	18
Total	10	140	352	492	378	4	39	80	119	91
Pilibhit District.										
Baheri	6	64	6	70	64	1	13	10	23	22
Bisalpur	6	70	11	81	40	2	10	7	17	6
Fathganj West	6	79	35	114	93	4	38	35	73	60
Milak	3	34	11	45	35	1	12	6	18	15
Mirganj	3	48	7	55	35	1	11	...	11	5
Nawabganj	4	63	10	73	64	1	27	1	28	9
Pilibhit	6	68	27	95	85	3	18	32	50	40
Puranpur	3	40	20	60	47	1	15	11	26	17
Rampur	5	56	31	87	84	2	20	4	24	20
Shahi	7	91	19	110	90	3	22	3	25	15
Sirauli	7	101	15	116	84	4	47	5	52	30
Total	56	714	192	906	721	23	233	114	347	239

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
Boys' Schools.					Girls' Schools.								
Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
..	..	..	...	..	1	50	1	51	45	17	22	283	250
..	..	..	...	..	..	..	...	...	...	12	12	122	105
..	..	..	..	..	..	...	...	..	...	7	7	78	60
..	..	..	..	..	...	..	..	..	...	5	5	61	45
..	..	...	..	..	..	...	...	...	...	5	5	56	36
..	..	..	..	..	..	...	...	...	..	10	10	182	130
1	105	110	215	195	1	111	..	111	104	8	5	112	80
...	...	...	..	...	...	...	...	...	...	42	65	930	779
..	..	...	..	...	...	...	...	...	...	6	7	82	56
...	..	..	..	...	...	..	...	..	...	5	5	76	42
..	..	..	..	...	...	..	...	...	...	5	5	39	29
...	..	..	..	...	...	...	...	...	...	8	8	71	42
...	..	..	..	...	..	...	..	...	..	5	5	47	30
										9	9	114	85
1	105	110	215	195	2	161	1	162	149	144	170	2,254	1,769
..	..	..	..	..	...	..	...	...	...	3	12	195	145
...	...	..	..	..	...	...	...	...	...	1	2	50	46
...	...	..	..	..	...	...	...	...	...	2	3	94	68
...	...	..	..	..	...	...	...	...	...	1	1	25	18
..	...	..	..	..	1	74	1	75	60	3	15	189	148
..	...	..	..	..	...	...	..	..	..	..	...	..	...
...	..	..	..	..	...	...	...	...	..	1	1	34	29
...	...	..	..	..	...	...	...	...	..	3	3	73	57
...	...	..	..	..	...	...	...	...	..	1	1	26	18
...	..	..	...	..	1	74	1	75	60	15	38	686	529
...	...	...	...	...	..	..	...	...	...	7	7	93	86
...	...	...	...	...		...	...	...	...	8	8	98	46
...	...	...	..	...	...	..	...	...	...	10	13	187	153
...	..	...	...	...	...	...	...	...	...	4	4	63	50
..	...	...	...	...	...	...	...	...	...	4	4	66	40
...	...	..	...	...	...	...	...	...	...	5	5	101	73
..	...	..	...	...	...	..	...	...	...	9	10	145	125
..	...	...	...	...	...	..	...	...	...	4	4	86	64
...	...	...	...	...	...	...	...	...	...	7	7	111	104
..	...	...	...	...	...	...	...	...	...	10	12	135	105
...	...	...	..	...	..	...	...	...	...	11	13	168	114
...	...	...	..	...	...	...	..	...	..	79	87	1,253	960

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total	
Bareilly District.										
Aonla ..	5	96	..	96	54	3	26	...	26	15
Bareilly ...	6	95	31	126	114	15	172	158	330	199
Bareilly Sadar Bazar	1	42	10	52	30	1	15	10	25	15
Bhamora ...	4	50	5	55	35	...	...	...	...	...
Bilsi ...	6	98	19	117	90	2	25	3	28	20
Binawar ...	2	30	1	31	8	...	...	...	...	...
Bisauli ...	4	67	15	82	70	2	30	...	30	25
Budaon ...	6	80	10	90	62	11	35	148	183	125
Dataganj ...	1	18	...	18	15	...	...	...	...	...
Faridpur ...	2	24	...	24	15	...	...	...	...	...
Jalalabad ...	3	30	...	30	16	...	...	...	...	...
Kakrala ...	4	96	25	121	96	1	18	1	19	15
Khera Bajhera ...	1	4	10	14	8	2	..	33	33	23
Miranpur Katra ...	4	50	20	70	45	...	...	..	...	...
Panahpur ...	1	...	10	10	6	...	...	...	...	...
Pawayan ..	2	61	43	104	96	1	48	6	54	45
Shahjahanpur East ...	1	..	20	20	19	4	..	80	80	75
Do West ...	2	45	...	45	35	1	5	...	5	4
Tilhar ...	5	42	10	52	48	1	8	2	10	8
Ujhani ...	6	73	28	101	70	1	5	...	5	3
Total ..	66	1,001	257	1,258	932	45	387	441	828	572
Garhwal District.										
Bainoli ...	...	...	...	...	..	..	...	...	..	...
Gadoli ...	1	28	...	28	24	3	7	53	60	60
Kainur ...	6	26	46	72	52	...	...	...	...	...
Lansdowne ...	1	2	8	10	10	...	...	...	..	...
Pauri	6	10	51	61	54	...	...	...	...	...
Ramni ...	2	6	16	22	14	...	...	..	...	...
Srinagar ..	...	...	...	...	...	...	...	...	...	...
Total ..	16	72	121	193	154	3	7	53	60	60
Kumaon District.										
Bhabar and Tarai ...	5	40	30	60	45	1	5	10	15	10
Bhot ...	2	...	60	60	45	...	...	..	...	..
Dwarahat ..	1	...	6	6	3	1	...	7	7	5
Naini Tal Eng. ...	...	..	...	...	...	...	...	...	...	...
Naini Tal Hind. ..	2	...	40	40	35	2	9	50	59	45
Pithoragarh ...	16	40	550	790	550	1	80	...	80	61
Total ...	26	80	876	956	678	5	94	67	161	121

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.								
Number of Boys' Schools.	No. on Roll at end of year			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
...	...	...	...	...	...	...	..	...	...	8	12	122	69
1	60	70	130	112	1	305	...	305	305	23	58	891	730
1	2	75	77	65	..	....	...	...	..	3	9	154	110
..	...	...	...	...	...	...	..	..	..	4	4	55	35
...	...	...	...	...	...	...	...	...	..	8	7	145	110
...	..	.	...	...	...	...	...	..	..	2	2	31	8
...	...	...	...	..	...	...	..	..	..	6	6	112	95
1	70	79	149	126	1	60	2	62	70	19	31	484	383
...	...	...	...	..	...	...	...	...	..	1	1	18	15
...	...	...	...	...	...	...	...	...	..	2	2	24	15
...	...	..	..	..	...	...	..	...	..	3	3	30	16
...	..	..	...	..	...	...	...	...	..	5	5	140	111
...	...	..	...	..	...	...	...	...	..	3	4	47	31
...	...	...	...	..	...	...	...	...	..	4	4	70	45
1	28	...	28	20	1	23	...	23	17	3	5	61	43
..	...	...	...	...	...	...	..	...	..	3	3	158	141
2	160	138	298	220	...	...	...	...	..	7	22	398	314
...	...	...	..	...	1	111	...	111	94	4	10	161	133
...	..	...	...	...	..	...	...	...	..	6	6	62	56
..	...	...	...	...	...	...	...	...	..	7	7	106	73
6	320	362	682	543	4	499	2	501	486	121	201	3,269	2,533
..	..	..	...	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	1	92	..	92	90	5	14	180	174
1	14	2	16	12	..	..	..	..	..	7	10	88	64
..	..	..	...	...	..	..	..	..	..	1	1	10	10
1	40	110	150	140	..	..	..	..	..	7	16	211	194
..	..	...	...	...	..	..	..	..	..	2	2	22	14
..	..	..	...	...	..	..	..	..	..	..	..	..	..
2	54	112	166	152	1	92	..	92	90	22	43	511	456
1	13	40	53	37	..	..	..	..	..	7	8	128	92
...	...	..	...	.	..	..	..	..	...	2	2	60	45
1	29	51	80	74	1	39	..	39	35	4	13	132	117
1	66	..	66	58	1	136	..	136	120	2	23	202	178
1	8	144	152	116	..	...	..	..	..	5	16	251	196
1	12	7	19	16	..	...	..	...	...	18	28	889	627
5	128	242	370	301	2	175	..	175	155	38	90	1,662	1,255

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
OUDH DISTRICT.										
Barabanki ..	3	11	48	59	51	1	...	22	22	16
Hardoi ..	12	85	190	275	250	3	75	...	75	65
Itaunja ..	1	..	16	16	12	..	...	...	...	...
Lucknow Eng. ..	..	..	..	..	...	..	...	...	...	...
Lucknow Hind. ..	9	64	173	237	212	7	3	153	156	110
Rae Bareilly ..	11	54	130	184	150	1	10	...	10	6
Shahabad ..	12	105	77	182	129	3	45	19	64	48
Unao ..	12	95	135	230	127	1	15	...	15	13
Total ...	60	414	769	1,183	931	16	148	194	342	258
SITAPUR DISTRICT.										
Baraganw ..	1	6	5	11	8	...	...	...	...	...
Lakhimpur ...	1	3	30	33	21	1	...	14	14	10
Mailani ...	...	...	...	...	...	...	..	...	.	...
Mohamdi ...	...	...	...	...	...	...	...	..	..	..
Sidhauli ...	1	6	...	6	5	...	..	...	..	..
Sitapur ...	2	34	9	43	36	..	...	...	...	.
Total ...	5	49	44	93	70	1	...	14	14	10
SAMBHAL DISTRICT.										
Amroha ...	4	33	5	38	27	3	10	2	12	10
Babu Khera ..	4	30	...	30	25	...	...	...	...	...
Bahjoi ...	3	36	...	36	28	1	7	...	7	5
Basta ...	2	17	3	20	17	1	12	...	12	9
Dhanaura ...	1	47	2	49	45	1	18	..	18	13
Gunnaur ...	3	30	.	30	24	...	...	...	...	..
Hasanpur ..	3	15	30	45	39	2	...	66	66	61
Narainiya ..	4	30	4	34	29	2	20	...	20	18
Rajpura ..	2	19	..	19	15	...	...	...	...	...
Rasulpur ...	5	40	10	50	34	3	12	8	20	12
Sambhal ...	5	63	22	85	71	7	30	220	250	202
Shahpur ...	2	17	6	33	20	..	...	..	...	...
Sharifpur	4	29	7	36	25	2	10	...	10	8
Total ...	42	406	89	495	399	22	119	296	415	338
Grand Total 1898 ...	358	3,728	2,879	6,607	5027	183	1,529	1,603	3,132	2350
Total 1897 ..	388	3,938	3,218	7,217	5409	191	1,402	1,806	3,208	2410
Increase ...	..	...	...	...	.	...	127	...	..	...
Decrease ...	30	210	339	610	382	8	...	203	76	60

FOR THE YEAR ENDING WITH 31ST DECEMBER, 1898.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
Boys' Schools.					Girls' Schools.								
Number of Boys' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
1	2	45	47	38	...	...	...	...	...	5	7	128	105
...	...	...	...	..	...	...	...	...	...	15	17	350	315
...	..	...	...	...	...	...	...	...	...	1	1	16	12
...	...	...	...	...	...	..	...	...	...	...	...	...	...
4	110	231	341	274	2	178	6	184	139	22	48	918	735
1	18	28	46	40	...	...	...	...	...	13	8	240	196
...	..	...	...	...	...	..	...	...	...	15	18	246	177
1	10	80	90	50	...	...	...	...	...	14	15	335	190
7	140	384	524	402	2	178	6	184	139	85	114	2,233	1,730
...	...	...	...	...	...	...	..	...	...	1	1	11	8
...	...	...	...	...	...	...	...	...	..	2	2	47	31
...	...	...	...	...	...	...	...	...	...	...	..	..	...
...	...	...	...	...	...	..	...	...	...	..	..	..	..
...	...	...	...	...	...	...	...	...	...	1	1	6	5
1	61	81	142	127	1	149	2	151	116	4	18	336	279
1	61	81	142	127	1	149	2	151	116	8	22	400	323
..	...	...	..	...	.	..	...	...	...	7	7	50	37
..	...	...	..	..	...	..	...	...	...	4	4	30	25
...	...	...	..	..	..	..	...	...	...	4	4	43	33
...	...	...	..	..	..	..	...	...	...	3	3	32	26
..	...	...	..	..	...	...	...	...	...	2	4	67	58
...	...	...	..	..	...	..	...	...	...	3	3	30	24
..	...	...	..	..	..	..	...	...	..	5	4	111	100
..	...	..	..	..	..	..	...	...	...	6	6	54	47
...	...	.	..	..	..	...	..	...	...	2	2	19	15
..	...	..	..	..	...	..	...	...	...	8	8	70	46
1	19	41	60	51	...	..	...	...	...	13	15	395	324
...	...	...	...	...	..	..	...	...	...	2	2	23	20
...	..	..	...	...	..	..	...	...	...	6	6	46	33
1	19	41	60	51	..	..	...	...	...	65	68	970	788
23	827	1,332	2,159	1771	13	1,328	12	1,340	1195	577	833	13,238	10,343
23	933	1,312	2,245	1867	13	1,329	5	1,334	996	615	843	13,814	10,682
...	...	20	...	...	...	...	7	6	199	..	...	...	...
..	106	...	86	96	...	1	...	...	...	38	10	576	339

Minutes of the Thirty-Sixth Session

OF THE

North India Conference

OF THE

Methodist Episcopal Church,

HELD AT

Lucknow, January 10-15, 1900.

LUCKNOW:
THE METHODIST PUBLISHING HOUSE.
1900.

Officers of the Conference.

President,	BISHOP J. M. THOBURN.
Secretary,	J. W. ROBINSON.
Assistant Secretary,	G. C. HEWES.
Vernacular Secretary,	S. TUPPER.
Corresponding Secretary,	C. L. BARE.
Statistical Secretary,	N. L. ROCKEY.
Treasurer for Board,	D. L. THOBURN.
Conference Treasurer,	J. N. WEST.

Finance Committee.

BISHOP J. M. THOBURN, *President;* C. L. BARE, *Secretary;* D. L. THOBURN, *Treasurer;* E. W. PARKER, S. KNOWLES, L. A. CORE, H. J. ADAMS, H. A. CUTTING, J. H. GILL, W. PETERS, J. W. ROBINSON and S. TUPPER, *Ex-Officio;* T. J. SCOTT, J. C. BUTCHER, J. H. MESSMORE, M. STEPHEN, F. W. GREENWOLD, H. L. MUKERJI. *Alternates,* G. H. FREY, J. F. SAMUEL, J. N. WEST, N. L. ROCKEY.

Auditing Committee.

J. H. MESSMORE, J. BLACKSTOCK, G. C. HEWES, S. S. DEASE, H. L MUKERJI, MISS HOGE, J. N. WEST. MRS. BARE.

Board of Education.

J. H. MESSMORE, H. L. MUKERJI, L. A. CORE, W. PETERS, C. L. BARE, MISS M. MEANS, MISS CARVER, MRS. ROCKEY, MISS NICHOLS.

Board of Examiners.

T. J. SCOTT, *Chairman;* C. L. BARE, *Registrar.* J. H. MESSMORE, N. L. ROCKEY, D. L. THOBURN, S. S. DEASE, W. R. BOWEN, H. L. MUKERJI, D. A. CHOWFIN, D. M. BUTLER, A. G. MCARTHUR.

Standing Committees.

Statistics—N. L. ROCKEY, S. B. FINCH, G. C. HEWES, G. D. PRESGRAVE.

State of the Church.—T. J. SCOTT, M. STEPHEN, D. M. BUTLER, J. F. SAMUEL, H. K LIST.

Sunday Schools.—J. C. BUTCHER, S. S. DEASE, GANGA NATH, J. JACOB, NIZAM ALI.

Temperance.—J. BLACKSTOCK, J. N. WEST, W. R. BOWEN, H. B. MITCHELL

Publishing Minutes—SECRETARIES, AND AGENT OF THE PUBLISHING HOUSE, LUCKNOW.

To Preach the Annual Sermon.—J. H. GILL; S. B. FINCH, *alternate.*

Public Worship.—PRESIDING ELDER AND PREACHER IN CHARGE OF BAREILLY.

Triers of Appeals.

J. H. MESSMORE, J. BLACKSTOCK, S. S. DEASE, W. R. BOWEN, N. L. ROCKEY, G. H. FREY, M. STEPHEN.

Committee on Conference Relations.

T. J. SCOTT, J. BLACKSTOCK, H. K. LIST, S. B. FINCH.

Epworth League—Board of Control.

J. W. ROBINSON, MISS SHELDON, D. L. THOBURN, MISS SELLARS, W. A. MANSELL.

Deaconess Work—Board of Supervision.

J. C. BUTCHER, *Chairman*; S. TUPPER, M. STEPHEN, J. W. ROBINSON, W. R. BOWEN, MRS. PARKER, MRS. BARE, MRS. KNOWLES, MISS THOBURN.

Sunday School Union.

J. N. WEST, *President*, G. C. HEWES, *Secretary and Treasurer.*

Conference Historical Society.

N. L. ROCKEY, *President and Chronicler*; G. C. HEWES, *Secretary.*

Conference Literary Society.

S. S. DEASE, *President*; J. H. GILL, *Vice-President*; J. C. BUTCHER, *Secretary and Treasurer.*

Trustees of the Theological Seminary and Normal School.

N. L. ROCKEY, E. W. PARKER, F. R. WELSH, ESQ., 1901; J. GROVES, ESQ., A. G. MCARTHUR, S. S. DEASE, 1902; L. A. CORE, C. L. BARE, MR. GEORGE LUKE, 1903; J. C LAWSON, E. MASSEY, North West India Conference; T. S. JOHNSON, Bombay Conference; H. JACKSON, Bengal-Burma Conference; BISHOP J. M. THOBURN, *Ex-Officio*; T. J. SCOTT, *Ex-Officio Secretary.*

Trustees of the Reid Christian College, Lucknow.

J. W. ROBINSON, J. C. BUTCHER, L. A. CORE, 1901, R HOSKINS, P. M. BUCK, E. W. PARKER, *President*, 1902; W. E. CRAWSHAW, ESQ., T. J. SCOTT, D. M. BUTLER, 1903; C. L. BARE, *Ex-Officio Secretary*; BISHOP J. M. THOBURN, *Ex-Officio.*

Local Committee, Naini Tal Schools.

J. H. MESSMORE, E. W. PARKER, N. L. ROCKEY, R. I. FAUCETT, S. KNOWLES, S. S. DEASE, T. J. SCOTT, J. ANDERSON, ESQ., G. W. GREGSON, ESQ., J. C. BUTCHER, MRS. BUTCHER, MISS EASTON, MISS CARVER.

Conference Roll.

CLASS A.—Elders in full connection who have completed the course of study.

Adams, Horace J.	1874	Knowles, Samuel	1858
Ashe, William W.	1895	Lawrence, Shadulla	1893
Bahadur Singh	1896	List, Henry K.	1889
Baldeo Pershad	1893	Mansell, Sabine	1892
Bansi Dhar	1895	Mansell, W. A.	1889
Bare, C. L.	1880	McArthur, A. G.	1893
Basant Ram	1894	Mazhar-ul-Haqq	1893
Bihari Lal I.	1892	Messmore, J. H.	1861
Bihari Lal II.	1889	Mukerji, H. L.	1886
Bhikki Lal	1894	Mitchell, H. B	1886
Blackstock, J.	1875	Neeld, F. L.	1881
Bowen, W. R.	1882	Nizam Ali	1896
Butcher, J. C.	1885	Parker, E. W.	1859
Butler, David M.	1893	Patras, Benjamin	1887
Chhote Lal	1894	Paul, Chiddu S.	1889
Chowfin, David A.	1892	Peters, William	1879
Cocker, Benj. F.	1884	Phillip, B. S.	1893
Core, Lewis A.	1889	Phillip, Samuel	1891
Craven, Thomas	1870	Presgrave, Grafton D.	1894
Cutting, Hiram A.	1874	Robinson, John W.	1892
Cutler, Lucius	1885	Rockey, Noble L.	1884
Dease, Stephen S.	1881	Samuel, John F.	1893
Dysell, Joseph	1896	Samuel, Joshua S.	1896
Falls, Seneca	1886	Scott, Thomas J.	1863
Fazl Masih	1893	Scott, Warren M.	1888
Finch, Superian B.	1894	Shipley, Charles	1885
Franklin, R. S.	1893	Speake, William T.	1890
Frey, Geo. H.	1889	Stephen, Matthew	1882
Gill, Joseph H.	1871	Solomon, Abraham	1879
Greenwold, F. W.	1879	Solomon, Joshua	1896
Hancock, C.	1886	Sweet, Aaron	1893
Hewes, G. C.	1891	Thoburn, David L.	1894
Humphrey, J. L.	1857	Tupper, Samuel	1889
Jacob, Joseph	1896	Wahid-ud-Din, Joseph	1894
Janvier, Joel T.	1864	Waugh, James W.	1859
Jawala Sing	1894	West, John N.	1893
Jordan, James	1883	Wheeler, Samuel	1889
Kanhai Singh	1887	Wilson, Harkua	1887
Karim Masih	1893	Yaqub Shah.	1882
Kidder, D. P.	1885		

CLASS B.—Members in full connection in the studies of the fourth year.

Ganga Nath	Elder	...	1896
Mohammed Hasan Jan	Deacon	'94	1895
Prabbhu Dayal,	,,	...	1897
Albert Frank	,,	'99	1897
Joseph H. Smart,	,,	'97	1897

CLASS C.—Members in full connection in studies of the third year.

Nathaniel R. Childs,	Deacon		1897
John H. Walter,	,,	1900	1897
Bulaqi Singh,	,,	'94	1895
Lazar Shah	,,	'97	1898
Jhukkan Lal,	,,	'93	1898
Prem Singh,	,,	...	1898
James Thompkinson	,,	1900	1899

CLASS D.—Preachers on trial.

Yaqub Ali	Deacon	II Year	1899
Kay Silas	,,	,,	1899
Yaqub Singh		I Year	1900
Robert I. Faucett,	Elder	,	1900

SUMMARY.

Missionaries in full connection	....	 21
Hindustani members in full connection	....	 70
	Total	 91
Missionaries on trial	....	 1
Hindustani members on trial	....	 3
		4
	Total	 95

Conference Appointments.

BAREILLY DISTRICT.

E. W. Parker, P. E. (P. O. Shahjahanpur.)

Aonla, Basant Ram.
Bareilly, S. S. Dease, Samuel Phillip.
,, Hindustani Church, W. R. Bowen.
,, Sadar Bazar, Joseph Wahid-ud-Din.
Bhamora, Nizam Ali.
Bilsi, W. T. Speake.
Binawar, supplied by Govind Ram.
Bisauli, Bahadur Singh.
Budaon, G. C. Hewes, Joshua Solomon.
Dataganj, Bihari Lal II.
Faridpur, Chiddu S. Paul.
Jalalabad, Lucius Cutler.
Kakrala, supplied by John Robert.
Khera Bajhera, Kanhai Singh.
Miranpur Katra, B. F. Cocker.
Mohamdi, to be supplied.
Panahpur, Joseph Dysell.
Pawayan, Aaron Sweet.
Shahjahanpur, John Blackstock, Prabbhu Dayal.
Shahjahanpur West, Ganga Nath.
Tilhar, H. K. List.
Ujhani, James Jordan.
Bareilly Theological Seminary, T. J. Scott, principal; S. S Dease, H. L. Mukerji, professors ; Jawala Singh, teacher.

GARHWAL DISTRICT.

J. H. Gill, P. E. (P. O. Pauri, Garhwal.)

Bainoli, F. W. Greenwold.
Kainur, David A. Chowfin.
Lansdowne and Kotdwara, supplied by Ghungar Money.
Pauri and Gadoli, J. H. Gill, F. L. Neeld.
Ramni, Sabine Mansell.
Srinagar, supplied by Edward Thomson.
Mission Hospital and Dispensary, to be supplied.
Supernumerary, W. W. Ashe.

GONDA DISTRICT.

William Peters, P. E. (P. O. Bahraich.)

Bahraich, supplied by Arthur S. Wesley.
Balrampur, Behari Lal.
Bhinga, J. F. Samuel.
Gonda, S. B. Finch.
Kaisarganj, Baldeo Pershad.
Karnalganj, Samuel Wheeler.
Mankapur, J. S. Samuel.
Nanpara, L. J. McGee.
Nawabganj, Crawford Hancock.
Sujauli, to be supplied.
Supernumerary, Thomas Craven.

HARDOI DISTRICT.

Samuel Tupper, P. E. (P. O. Hardoi.)

Bilgram, Jukkhan Lal.
Hardoi, Samuel Tupper,
Malawan, to be supplied by Nand Ram.
Pali, ,, ,, John D. Flint.
Pihani, ,, ,, Sadal Masih.
Safipur, ,, ,, John Higginbottom.
Sandi, ,, ,, Robert Turner.
Sandila, ,, ,, Baldeo Pershad.
Shahabad, Yaqub Shah.
Unao, A. G. McArthur.

KUMAON DISTRICT.

Samuel Knowles, P. E. (P. O. Naini Tal.)

Bhot, Harkua Wilson.
Dwarahat, N. L. Rockey, Shadulla Lawrence.
Gangoliahat, supplied by Chamrua Wilson.
Haldwani, supplied by John W. Todd.
Lahu Ghat, ,, ,, Debi S. Hukill.
Lobha, ,, ,, Gauri Datt.
Naini Tal Circuit, Samuel Knowles.
,, Hindustani Church, to be supplied by Bali M. Dass.
,, English Church, Robert I. Faucett.
,, Boys' High School, J. C. Butcher, Wilfred W. Scott, lay missionary.
Pithoragarh, Benjamin Patras.
Ramnagar, supplied by Bir Singh.
Supernumerary, J. W. Waugh, J. L. Humphrey.

MORADABAD DISTRICT.

L. A. Core, P. E. (P. O. Moradabad.)

Bijnour, Seneca Falls.
Chandausi, Matthew Stephen.
Dhampur, Fazl Masih,
Kanth, supplied by B. S. Budden.
Kiratpur, Bansi Dhar.
Kundarki, Lazar Shah.
Mandawar, H. B. Mitchell.
Moradabad, L. A. Core, Mazhar-ul-Haqq.
,, High School, L. A. Core, Joseph Jacob.
Nagina, Charles Shipley.
Najibabad, supplied by Benj. McGregor.
Nurpur, ,, ,, Gulab Singh.
Seohara, ,, ,, Jabbhu Lal I.
Sherkot, ,, ,, Peter Merrill.
Thakurdwara, ,, ,, Mohan Singh.

OUDH DISTRICT.

J. W. Robinson, P. E. (P. O. Sitapur.)

Bahram Ghat, supplied by Mangal Singh.
Barabanki, Yaqub Ali.
Lakhimpur, D. P. Kidder.
Lucknow, Circuit, J. N. West, Albert Frank.
,, Hundustani Church, D. M. Butler.
,, English Church, J. H. Messmore.
,, Reid Christian College, C. L. Bare, J. N. West; Brenton T. Badley, lay missionary; G. D. Presgrave.

Lucknow, Methodist Publishing House, D. L. Thoburn; Chas. R. Hawes, lay missionary.
Malihabad, Yaqub Singh.
Rae Bareli, G. H. Frey.
Sidhauli, J. H. Smart.
Sitapur, Chotte Lal, Kay Silas.
Editor, Kaukab i Hind, J. H. Messmore.
On leave to America, W. A. Mansell.

PILIBHIT DISTRICT.

Hiram A. Cutting, P. E. (P.O. Fatehganj West.)

Bhojipura, N. R. Childs.
Bisalpur, supplied by Jabbhu Lall II.
Fatehganj West, H. A. Cutting, J. H. Walter.
Jahanabad, supplied by Keshri Singh.
Milak, Ghasa Ram.
Mirganj, supplied by Kallu Singh.
Nawabganj, supplied by Girdhari Lal.
Pilibhit, James Tomkinson.
Puranpur, supplied by Moti Lal.
Rampur, ,, ,, Ase Ram.
Shahi, ,, ,, Kaliram Singh.
Sirauli, Bhikki Lal.
Supernumerary, Abraham Solomon.

SAMBHAL DISTRICT.

Horace J. Adams, P. E. (P. O. Sambhal)

Amroha, Warren Scott.
Babukhera, Balaqi Singh.
Bahjoi, supplied by Mathura Parshad.
Basta, Karim Masih.
Dhanaura, Mohammed Hasan Jan.
Gunnaur, Ram Sukh Franklin.
Hasanpur, B. S. Phillip.
Narainya, supplied by Samuel Barnard.
Rajpura, ,, ,, Lachhman Singh.
Rasulpur, ,, ,, Manphul Singh.
Sambhal, A. J. Adams: one supplied by Mark S. Cutting.
Shahpur, supplied by Mauladad Khan.
Sharifpur, supplied by Nirmal Singh.

WOMAN'S CONFERENCE.

BAREILLY DISTRICT.

Bareilly, Girls' Orphanage, Mrs. Wilson; one to be supplied.
,, City and Evangelistic work, Miss Wilson.
,, Medical work, Mrs. Dease
,, Woman's School, Mrs. Scott, Mrs. Mukerji.
Budaon, City and Zanana work, Mrs. Hewes.
,, Girls' Boarding School, Miss Curts.
Shahjahanpur, Girls' Boarding School, Miss Organ.
,, City work, Mrs. Blackstock.
,, District work, Mrs. Parker.
On leave in America, Miss Bryan, M.D., Miss English.

GARHWAL DISTRICT.

Pauri, Girls' Orrhanage and Boarding School, Miss Kyle.
,, Village schools and District work, Mrs. Gill.

GONDA DISTRICT.

Bahraich and District work, Mrs. L. Raymond.
Gonda, Girls' Boarding School, Miss Scott.
,, Evangelistic work and City schools, Miss Hoge.

KUMAUN DISTRICT.

Bhot, Miss Sheldon, M. D., Miss Browne.
Chanḍag, Miss Reed.
Dwarahat, Mrs. Rockey.
Pithoragarh, Miss Budden, Miss Tresham,
Naini Tal, Hindustani work, Miss Sullivan.
,, Boys' High School, Mrs Butcher, Miss Pritchard.
,, English work, to be supplied.
,, Wellesley Girls' High School, Miss S. A. Easton, principal ; Miss Carver, assistant principal ; Miss Files, teacher.
,, District work, Mrs. Knowles.
On leave to America, Miss Sellars.

MORADABAD DISTRICT.

Bijnour, to be supplied.
Moradabad, City and District Evangelistic work, Miss Means.
,, Girls' High School, Miss Alice Means.

OUDH DISTRICT.

Lucknow, Woman's College, Miss Thoburn, principal ; Miss Nichols, assistant principal ; Miss Newton, Miss Stearns.
,, City Schools, Mrs. Thoburn.
,, Deaconess' Home, Miss Hardie, Miss Ingram.
,, Circuit work, Mrs. West.
,, Zanana work and Home for Homeless Women, Miss Fuller.
Sitapur, Girls' Boarding School, Miss Loper.
,, Zanana work, Mrs. Tucker.
Editor, Rafiq-i-Niswan, Mrs. Messmore.
Oudh District work, Mrs. Robinson,
On leave to America, Miss C. Easton.

PILIBHIT DISTRICT.

District work, Mrs. Cutting

SAMBHAL DISTRICT.

District work, Mrs. Adams.

HARDOI DISTRICT.

District work, Mrs. Tupper.

Disciplinary Questions.

1. Who have been Received by Transfer, and from what Conferences ?
   None.
2. Who have been Readmitted ?
   None.
3. Who have been Received on Credentials, and from what Churches ?
   None.
4. Who have been received on trial ?
   (*a*) In Studies of First Year.
   Yaqub Singh, Robert I. Faucett.
   (*b*) In Studies of Third Year.
   None.
5. Who have been Continued on trial ?
   (*a*) In Studies of First Year.
   None.
   (*b*) In Studies of Second Year.
   Yaqub Ali, Kay Silas.
   (*c*) In Studies of Third Year.
   None.
   (*d*) In Studies of Fourth Year.
   None.
6. Who have been Discontinued ?
   None.
7. Who have been admitted into Full Membership ?
   (*a*) Elected and Ordained Deacons this year.
   John H. Walter, James Thompkinson.
   (*b*) Elected and Ordained Deacons previously.
   Bulaqi Singh, Lazar Shah, Jhukkan Lal, Nathaniel R. Childs, Prem Singh.
8. What Members are in Studies of Third Year ?
   (*a*) Admitted into Full Membership this year.
   John H. Walter, James Thompkinson, Bulaqi Singh, Lazar Shah, Jhukkan Lal, Nathaniel R. Childs, Prem Singh.
   (*b*) Admitted into Full Membership previously.
   None.
9. What Members are in Studies of Fourth Year ?
   Albert Frank, Joseph H. Smart, Prabbhu Dayal, Mohammed Hasan Jan, Ganga Nath.

10. What Members have Completed the Conference Course of Study ?

(*a*) Elected and Ordained Elders this year.

Shadulla Lawrence, Bansi Dhar, Nizam Ali, Joshua Solomon, Joseph Jacob, Bahadur Singh, Joseph Dysell, Joshua S. Samuel.

(*b*) Elected and Ordained Elders previously.

None.

11. What others have been Elected and Ordained Deacons ?

(*a*) As Local Preachers.

Harun Andrew, Baldeo Pershad, Prem Masih, Kuliya Wilkinson, Arthur S. Wesley, Daniel C. Richards.

(*b*) Under Missionary Rule.

Robert I. Faucett.

12. What others have been Elected and Ordained Elders ?

(*a*) As Local Deacons.

None.

(*b*) Under Missionary Rule.

Robert I. Faucett, Ganga Nath.

13. Was the Character of each Preacher examined ?

This was strictly done as the name of each preacher was called in open Conference.

14. Who have been Transferred, and to what Conferences ?

None.

15. Who have Died ?

Stephen Paul.

16. Who have been Located at their own Request ?

None

17. Who have been Located ?

None.

18. Who have withdrawn ?

Benjamin Marqus.

19. Who have been permitted to Withdraw under Charges or Complaints ?

None.

20. Who have been Expelled ?

None.

21. What other personal Notation should be made ?

None.

22. Who are the Supernumerary Preachers ?

J. W. Waugh, T. Craven, W. W. Ashe, A. Solomon, J. L. Humphrey.

23. Who are the Superannuated Preachers ?

Joel T. Janvier.

24. Who are the Triers of Appeals ?

J. H. Messmore, W. R. Bowen, J. Blackstock, G. H. Frey, S. S. Dease, M. Stephen, N. L. Rockey.

25. **What is the Statistical Report for this year?**
See Statistics.

26. **What is the aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?**
Rs. 1.867.

27. **What are the Claims on the Conference Fund?**
Rs. 780.

28 **What has been Received on these Claims, and how has it been Applied?**
Full amount was received and applied.

29. **Where are the Preachers Stationed?**
See Appointments.

30. **Where shall the Next Conference be held?**
Bareilly.

NOTE.– *Names of Conference undergraduates are printed in italics.*

Conference Journal.

FIRST DAY.

LUCKNOW, *January 10th, 1900.*

Opening Exercises.—The North India Conference met for its thirty-sixth annual session in the Lal Bagh Church, Lucknow, on Wednesday, January 10th, at 11 A. M., Bishop J. M. Thoburn presiding. After the devotional exercises Bishop Thoburn very briefly addressed the Conference.

Roll Call.—The secretary of the last conference called the roll, and eighty members and probationers answered to their names. Fifteen members and probationers were absent.

Secretaries.—On motion of W. Peters, J. W. Robinson was elected secretary, and on his nomination S. Tupper was elected vernacular secretary, and G. C. Hewes assistant secretary.

Conference Treasurer.—On motion of W. A. Mansell, J. N. West was elected conference treasurer.

Hours of Session.—On motion of W. Peters, the hours of session were fixed at from 11 A. M. to 3 P. M.

Conference Bar.—On motion of N. L. Rockey, the conference bar was fixed for the wings and in front of the second windows in the main body of the church.

Introductions.—R. I. Faucett, B. T. Badley, and Misses Organ and Newton, of the North India Conference, and Miss Gregg of the North-West India Conference, were introduced.

Vacancies in Committees.—On motion of T. J. Scott, the following were chosen to fill vacancies on standing committees: G. C. Hewes, S. S. Dease, on Auditing Committee; J. C. Butcher, N. L. Rockey, S. S Dease, on Board of Examiners; J. C. Butcher on State of the Church; D. L. Thoburn on Sunday Schools; C. L. Bare on Conference Relations; Miss Organ on Epworth League; Miss Hoge, Mrs. Thoburn on Board of Supervision of Deaconess Work; W. Peters, E. W. Parker, J. H. Gill, Bhikki Lal on Memoirs; J. L. Humphrey, S. Knowles, E. W. Parker, J. T. Janvier, H. L. Mukerji, W. Peters, on committee for preparing a memoir of Dr. Wm. Butler.

Time for Elections.—On motion of N. L. Rockey, the time for the election of delegates and conference officers was fixed for Thursday, the 11th, at 12 M., the elections to be held in the following order: delegates to General Conference, delegates to Central Conference, Corresponding Secretary, Treasurer for the Board.

Thirteenth Question.—The Thirteenth Question was taken up. The name of E. W. Parker was called, his character passed, and

he reported the work of the Bareilly district. The names of James Jordan, S. S. Dease, S. Phillip, W. R. Bowen, Joseph Wahid-ud-Din, W. T. Speake, H. J. Adams, G. C. Hewes, Bihari Lal II, C. S. Paul, Lucius Cutler, Basant Ram, H. L. Mukerji, Kanhai Singh, Aaron Sweet, J. Blackstock, H. K. List, T. J. Scott and Jawala Singh were called, their characters were passed and they reported their collections.

The name of Wm. Peters was called, his character was passed, and he reported the work of the Gonda district. The names of Bihari Lal I, J. F. Samuel, S. B. Finch, Baldeo Parshad, Samuel Wheeler and Crawford Hancock were called, their characters were passed and they reported their collections.

The name of J. H. Gill was called, his character was passed, and he reported the work of the Garhwal district. The names of F. W. Greenwold and W. W. Ashe were called, their characters were passed, and they reported their collections. On motion of J. H. Gill, W. W. Ashe, at his own request, was granted a supernumerary relation. The names of D. A. Chowfin, F. L. Neeld, and Sabine Mansell were called, their characters were passed, and they reported their collections.

The name of S. Knowles was called, his character was passed, and he reported the work of the Kumaon district. The names of H. K. Wilson, N. L. Rockey, J. C. Butcher, J. L. Humphrey and Benjamin Patras, were called, their characters were passed, and they reported their collections.

The name of J. H. Messmore was called, his character was passed, and he reported the work of the Moradabad district. The name of Seneca Falls was called, and his character was passed.

School Fees in Statistics.—On motion of Wm. Peters, the matter of reporting boarding school fees in statistics was referred to the Central Conference for instructions.

Official Correspondence.—The corresponding secretary of the conference placed on the table, for examination or reference, the official correspondence of the year.

Adjournment.—On motion of J. W. Robinson, after the making of the announcements, the singing of the doxology, and the benediction, the conference adjourned for the day.

SECOND DAY.

LUCKNOW, *January 11th, 1909.*

Opening Exercises.—The conference convened at 11 A. M., and the devotional exercises were conducted by R. I. Faucett.

Journal.—The journal of the previous day's session was read in English and vernacular and approved.

Introductions.—Rev. A. W. Newboult, of the Wesleyan Mission, was introduced, and on motion of J. W. Robinson he was invited to a seat within the bar and to participate in the discussions of the conference.

Thirteenth Question Resumed.—The names of M. Stephen, C. Shipley, Fazal Masih, Mazar-ul-Haqq, and H. B. Mitchell were called, their characters were passed and they reported their collections.

The name of W. A. Mansell was called, his character was passed, and he reported the work of the Oudh district. The names of S. Tupper, B. F. Cocker, D. P. Kidder, J. W. Robinson, D. M. Butler, D. L. Thoburn, C. L. Bare, G. D. Presgrave, G. H. Frey, Yaqub Shah, Chhote Lal, A. G. McArthur, and Bhikki Lal were called, their characters were passed and they reported their collections.

The name of H. A. Cutting was called, his character was passed and he reported the work of the Sambhal district. The names of Warren Scott, S.B. Phillip, R. S. Franklin and Karim Masih were called, their characters were passed and they reported their collections.

Order of the Day.—The order of the day, the election of delegates, was taken up. W. Peters, D. A. Chowfin, J. C. Butcher and J. H. Gill were appointed tellers, and the ballot on General conference delegates was ordered. The ballot resulted in the election of E. W. Parker and J. L. Humphrey. The ballot was ordered for alternates.

Fraternal Letters.—The secretary read letters of greeting from J. W. Waugh and L. A. Core. On motion of T. J. Scott, the secretary was requested to respond to these and send the greetings of the conference to these brethren.

Theological Seminary.—S. S. Dease presented the financial report of the Bareilly Theological Seminary, which on motion of W. A. Mansell was accepted. T. J. Scott presented the request of the Board of Trustees of the seminary for a change in the constitution, providing for the election of visitors from patronizing conferences. On motion of E. W. Parker the request was granted and it was ordered that, in its election of visitors, this conference arrange that the two visitors to which we are entitled be elected alternate years.

Alternate Delegates.—The tellers reported the election of W. A. Mansell and F. L. Neeld as alternate delegates to General conference.

Central Conference Delegates.—The ballot was ordered for delegates to Central conference.

Returned Parchments.—N. L. Rockey presented the parchments of Pancham Singh, which had been surrendered upon the withdrawal of the holder from the mission.

Water Privileges.—H. L. Mukerji presented a partial report of the committee appointed at the last session of conference on the privileges of Christians to use wells. The report was accepted, but the committee was continued and requested to complete its work.

Census of 1901.—N. L. Rockey presented the following resolution, which on motion of E. W. Parker was adopted :

In preparation for the government census to be taken in the month of February, 1901, there be furnished to each of our Christians a ticket that will furnish the facts desired in the census, with the request that they be presented to the takers of the census at the

proper time. These tickets shall be distributed at the last quarterly conference of 1900.

That societies of other Christian bodies be asked to take similar action to secure a fair count of their people, and that this matter be laid before the Central conference and other missionary conferences.

On motion of E. W. Parker, N. L. Rockey, J. W. Robinson and S. Tupper were appointed a committee to give effect to the resolution.

Conference Stewards.—On motion of W. S. Mansell, J. L. Humphrey, J. Blackstock and H. J. Adams were appointed conference stewards.

Introductions.—C. R. Hawes, Manager of the Methodist Publishing House, a lay missionary of the conference, was introduced.

Central Conference Delegates.—The tellers reported the election of W. Peters, J. C. Butcher, S. Tupper, E. W. Parker, H. L. Mukerji, T. J. Scott and W. A. Mansell. A ballot was ordered for four more delegates.

Sunday Schools.—The committee on Sunday schools presented its report, which on motion of N. L. Rockey was accepted. (See Reports.)

Central Conference Delegates.—The tellers reported that no delegates had been elected on the second ballot. A third ballot was ordered.

Missionary Secretary for India.—The following resolution was presented by E. W. Parker, and on motion of J. W. Robinson was adopted :

Resolved, That the corresponding secretary be instructed to convey to Rev. A. B. Leonard, D. D., senior Corresponding Secretary of the Missionary Society, the hearty thanks of the conference for the help we have so often received through his efforts, and of our appreciation of his administration of our interests during the past quadrennium.

Statistics.—On motion of N. L. Rockey, the time for hearing the report of the committee on statistics was fixed for 1 P. M. on Friday, the 12th.

Theological Seminary Board. T. J. Scott presented the following names for vacancies existing on the Board of Trustees of the Theological Seminary : L. A. Core, C. L. Bare and Geo. Luke to succeed themselves, and their term to expire in 1903. N. L. Rockey in place of F. L. Neeld, and J. Groves in place of J. Buchanan. On motion of E. W. Parker, the secretary of the conference was ordered to cast the ballot of the conference for these names.

Central Conference Delegates.—The tellers reported the election of D. M. Butler and J. Jacob as delegates to Central conference. A fourth ballot was ordered for the two remaining delegates necessary.

Place of next Conference.—On motion of H. L. Mukerji, Bareilly was chosen as the seat of the next session of the conference.

Central Conference Sessions.—On motion of J. H. Messmore, it was ordered that Central conference be petitioned to memorialize General conference to substitute the word "four" in place of the word "two" in para. 87, sec. 1 of the Discipline, so that it read, "provided, that it shall meet at least once in four years."

Central Conference Delegates.—The tellers reported the election of C. L. Bare and S. S. Dease as delegates to Central conference. On motion of C. L. Bare the conference proceeded to elect four alternates. The tellers reported the election of J. W. Robinson, and on motion of J. H. Gill the secretary was instructed to cast the ballot of the conference for N. L. Rockey, W. R. Bowen and Ganga Nath, they having the next highest number of votes.

Adjournment.—On motion of T. J. Scott, after giving of announcements and closing exercises, the conference adjourned.

THIRD DAY.

LUCKNOW, *January 12th, 1900.*

Opening Exercises.—The conference convened at 11 A. M., Bishop Thoburn in the chair. The devotional exercises were conducted by J. H. Gill.

Journal.—The journal of the preceding day's session was read in English and Vernacular and approved.

Lay Delegates.—The secretary announced from the Lay Electoral conference the election of C. R. Hawes as lay delegate to General conference.

Introductions.—R. Hoskins and H. Mansell of the North-West India conference, W. D. Frater of the Wesleyan Mission and J. David, of the North India Bible Society, were introduced, and on motion of W. Peters were invited to take seats within the bar of the conference and participate in its deliberations. J. David briefly addressed the conference on behalf of the North India Bible Society. The following resolution was adopted on motion of Rev. G. C. Hewes:

Resolved, That it has given us great pleasure to have received a visit from Rev. Joel David as representative of the North India Bible Society, and to have heard his representation of the work of the society: that we are very thankful to the officers of the Bible Society for the help they have given us in furnishing books and colporteurs to many of our stations; and that we pledge ourselves as a conference to continue to take collections and subscriptions to aid in this blessed work of giving the Word of God, without note or comment, to the people of India.

J. H. GILL, S. KNOWLES, E. W. PARKER.

Order of the Day.—The order of the day was taken up, S. S. Dease, H. L. Murkerji and Ganga Nath were appointed tellers, and a ballot ordered for the election of corresponding secretary. Tellers reported the election of C. L. Bare. On motion of E. W.

Parker, the secretary was ordered to cast the vote of the conference for D. L. Thoburn as candidate for the position of Treasurer for the Board.

Seminary Visitors.—On motion of T. J. Scott, J. Blackstock and Wm. Peters were appointed conference visitors for the seminary, for the long and short term, respectively.

Book Agents and Editors.—On motion of J. H. Messmore, Central conference was petitioned to so arrange that agents of publishing houses and editors of the vernacular papers be elected only after being nominated from the cabinets of the patronizing conferences.

Ecumenical Missionary Conference.—On motion of T. J. Scott, E. W. Parker, J. L. Humphrey, W. A. Mansell, F. L. Neeld, C. R. Hawes, J. W. Waugh and T. Craven were elected delegates to the Ecumenical Conference of Missions to be held in New York in April.

Christian College Board.—C. L. Bare presented the names of W. E. Crawshaw, D. M. Butler and T. J. Scott to take the place of the retiring members of the Board of Trustees of the Reid Christian College; J. C. Butcher to take the place of F. L. Neeld and R. Hoskins to take the place of W. R. Clancy. On motion of E. W. Parker, the secretary was ordered to cast the vote of the conference for these names.

Tune Book.—J. W. Robinson, on behalf of the committee appointed at a previous conference to revise the *Git ki Kitab* and bring out a tune edition, stated that the work had been completed and the book issued. On motion of W. A. Mansell a vote of thanks was extended to the committee, and to the agent of the Lucknow Methodist Publishing House, D. L. Thoburn, for the successful completion of this work.

New Discipline.—On motion of N. L. Rockey, E. W. Parker was appointed a committee to translate and have issued in form of a supplement to the Discipline by the fourth quarter of this year, any changes made in the Discipline by the approaching General conference.

Christian College.—C. L. Bare represented the work of the Reid Christian College.

Indian Witness.—J. C. Butcher, at the request of the editor of that paper, represented the interests of the *Indian Witness.*

Order of the Day.—On motion of N. L. Rockey, the order of the day was called and the committee on statistics gave its report, which on motion of Wm. Peters was accepted and adopted. (See Reports.)

Seventh Question.—The Seventh Question, "Who have been admitted into full membership?" was called. The names of John H. Walter and James Thompkinson were called, they answered the disciplinary questions, were reported on by the board of examinations, represented by their presiding elders, reported their collections,

and after signing the required pledges, were elected to deacon's orders and received into full connection.

The names of Bulaqi Singh, Prem Singh, Lazar Shah, N. R. Childs, and Jukkhan Lal were called. they answered the disciplinary questions, the board of examinations reported on their cases, they were represented by their presiding elders, they reported their collections and having signed the required pledges, were admitted into full connection.

Adjournment.—On motion of E. W. Parker, after the giving of notices, and the closing exercises, the conference adjourned.

FOURTH DAY.

LUCKNOW, *January 13th*, 1900.

Opening Exercises.—The conference convened at 11 A. M., Bishop Thoburn presiding. The opening exercises were conducted by N. L. Rockey.

Journal.—The Journal of the previous day's session was read in English and Vernacular and approved.

Fifth Question.—The Fifth Question, "Who are continued on trial?" was called. The names of Yaqub Ali and Kay Silas were called, they reported their collections, were reported on by the Board of Examiners, were represented by their presiding elders, were continued on trial and were advanced to the class of the second year.

Ninth Question.—The Ninth Question, "What members are in studies of the fourth year?" was brought forward. The names of Albert Frank, Joseph H. Smart, Prabbhu Dayal, Mohammed Hasan Jan and Ganga Nath were called, they reported their collections, were reported on by the Board of Examiners and on motion of their presiding elders were advanced to the class of the fourth year.

S. Knowles reported the withdrawal of Benjamin Marqus from our church and ministry. His parchments were ordered to be forwarded to the secretary for filing.

Tenth Question.—The Tenth Question, "What members have completed the Conference Course of Study?" was called. The names of Shadulla Dawrence, Bansi Dhar, Nizam Ali, Joshua S. Samuel, Joshua Solomon, Joseph Jacob, Bahadur Singh, and Joseph Dysell were called, they reported their collections, were reported on by the Board of Examiners, and on motion of their presiding elders were advanced to the class of effective elders and elected to elder's orders.

Eleventh Question.—The Eleventh Question, "What others have been elected and ordained Deacons?" was brought forward. The names of Arthur S. Wesley, Daniel C. Richards, Harun Andrew, Baldeo Pershad, Prem Masih, and Khuliya Wilkinson were called, their cases were reported on by the Board of Examiners, and on

motion of their presiding elders they were elected as local preachers to deacon's orders.

On motion of W. A. Mansell, Robert I. Faucett was elected to ordination to the office of deacon under the Missionary rule.

Discipline Revision.—A motion of N. L. Rockey memorializin General conference to rescind para. 169 of the Discipline, providing for special election to local orders of local preachers in India, was on motion of E. W. Parker referred to Central conference.

Fourth Question.—The Fourth Question, "Who have been received on trial?" was called. The names of Yaqub Singh and Robert I. Faucett were called, their cases were reported on by the Board of Examiners, and on motion of their presiding elders they were received on trial.

Twelfth Question.—The Twelfth Question, "What others have been elected and ordained Elders?" was called. The names of Robert I. Faucett and Ganga Nath were called, and on the motion of their presiding elders they were elected to elder's orders under the Missionary rule.

Twenty-Second Question.—The Twenty-second Question, "Who are the Supernumerary preachers?" was called. The names of J. W. Waugh, T. Craven, A. Solomon and W. W. Ashe were called, and on motion of J. H. Messmore they were continued in the same relation. On motion of E. W. Parker, J. L. Humphrey, at his own request, was granted a Supernumerary relation.

Twenty-third Question.—The Twenty-third Question, "Who are the Superannuated preachers?" was called. The name of J. T. Janvier was called, and on motion of S. Knowles he was continued in the same relation.

Twenty-sixth Question.—The Twenty-sixth Question, "What is the aggregate of the benevolent collections ordered by the General conference?" was called. The report of the Treasuer showed the same to be Rs. 4,782.

Leave from Conference.—On motion of W. A. Mansell, Kay Silas was excused from further attendance. On motion of J. H. Gill, H. A. Cutting and Mazarul Haqq were excused from attendance after Monday afternoon session.

Temperance.—The report of the Committee on Temperance was presented by G. C. Hewes, and on motion of J. H. Gill was accepted. (See Reports.)

Board of Stewards.—The report of the Board of Stewards was presented by J. L. Humphrey. On motion of J. C. Butcher the same was referred back for further consideration.

State of the Church.—The report of the Committee on the State of the Church was presented by J. C. Butcher. On motion of J. H. Messmore the same was recommitted for translation.

Adjournment.—On motion of N. L. Rockey, after the giving of the notices, the singing of the doxology and the benediction, the conference adjourned for the day.

FIFTH DAY.

LUCKNOW, *January 15th*, 1900.

Opening Exercises.—The conference convened at 11 A. M., T. J. Scott in the chair. The opening exercises were conducted by H. K. List.

Journal.—The journal of the previous day's session was read in English and Vernacular and approved.

Certificate of Ordination.—The following certificate of ordination was presented by the secretary :—

This certifies that at Lucknow on Sunday, January 14th, 1900, in accordance with the Discipline of the Methodist Episcopal Church, I ordained to the office of Deacon, John H. Walter, James Thompkinson, Harun Andrew, Baldeo Pershad, Prem Masih, Khuliya Wilkinson, Arthur S. Wesley, Daniel C. Richards and Robert I. Faucett ; and with the help of elders I ordained to the office of Elder, Shadulla Lawrence, Bansi Dhar, Nizam Ali, Joshua Solomon, Joshua S. Samuel, Joseph Jacob, Bahadur Singh, Joseph Dysell, Robert I. Faucett and Ganga Nath.

Given under my hand at Lucknow this 15th day of January 1900.

J. M. THOBURN.

Board of Examiners.—The report of the Board of Examiners was presented by C. L. Bare, and on motion of W. A. Mansell the same was adopted.

Finance Committee.—The nominations of the cabinet for Finance Committee were received. S. S. Dease, J. Jacob and D. M. Butler were appointed tellers and a ballot was ordered.

Deaconess Work.—The Board of Supervision of Deaconesss work presented its report, which on motion of J. L. Humphrey was adopted.

Conference Steward.—The report of the Conference Steward was presented by J. L. Humphrey, and on motion of Wm. Peters the same was accepted and placed on file.

Naini Tal Schools.—On motion of J. C. Butcher, J. H. Messmore, E. W. Parker, N. L. Rockey, R. I. Faucett, S. Knowles, S. S. Dease, T. J. Scott, J. Anderson, Esq., G. W. Gregson, Esq., J. C. Butcher, Mrs. Butcher, Miss Easton, and Miss Carver were elected Local Committee of the Naini Tal Schools.

State of the Church.—The report of the Committee on the State of the Church was presented in English and Vernacular, and on motion of S. Knowles the same was accepted and adopted.

Finance Committee.—The tellers reported the election of H. L. Mukerji, J. C. Butcher, M. Stephen, T. J. Scott and J. H. Messmore as members of the Finance Committee. The ballot was ordered for one more member and F. W. Greenwold was elected. A ballot was ordered for the election of four alternates, and G. H. Frey, J. F. Samuel, J. N. West and N. L. Rockey were elected.

Auditor's Report.—The report of the Auditing Committee was pre-

sented by G. C. Hewes, and on motion of H. A. Cutting the same was accepted and adopted.

Extension of Time.—On motion of N. L. Rockey the time was extended.

Missionary Episcopacy.—S. B. Finch presented a resolution commending the Missionary Episcopacy and petitioning for the election of another Missionary Bishop, which on motion of Wm. Peters was accepted and adopted and ordered to be sent to Central conference. (See Resolutions.)

Adjournment.—On motion of J. W. Robinson conference adjourned to meet at 5-30 P. M.

SECOND SESSION.

Opening Exercises.—The conference convened at 5-30, Bishop Thoburn presiding. The devotional services were conducted by J. Blackstock.

Journal.—The journal of the preceding session was read in English and Vernacular and approved.

Standing Committees.—J. H. Messmore presented the nominations for the standing committees, which on motion of J. W. Robinson were elected as follows:—

Statistics.—N L. Rockey, S. B. Finch, G. C. Hewes, G. D. Presgrave.

State of the Church.—T. J. Scott, M. Stephen, D. M. Butler, J. F. Samuel, H. K. List.

Sunday Schools.—J. C. Butcher, S. S. Dease, Ganga Nath, J. Jacob, Nizam Ali.

Temperance.—J. Blackstock. J. N. West, W. F. Bowen, H. B. Mitchell.

Publishing Minutes.—The Secretaries and the Agent of the Lucknow Publishing House.

To Preach the Annual Sermon.—J. H. Gill, S. B. Finch, alternate.

Triers of Appeals.—J. H. Messmore, J. Blackstock, S. S. Dease, N. L. Rockey, W. R. Bowen, G. H. Frey, M. Stephen.

Committee on Conference Relations.—T. J. Scott, J. Blackstock, H. K. List, S. B. Finch.

Auditing Committee.—J. H. Messmore, J. Blackstock, G. C. Hewes, S. S. Dease, H. L. Mukerji, J. N. West, Mrs. Bare, Miss Hoge.

Board of Education.—J. H. Messmore, H. L Mukerji, L. A. Core C. L. Bare, William Peters, Miss M. Means, Miss Carver, Mrs. Rockey, Miss Nichols.

Board of Examiners.—T. J. Scott, C. L. Bare, S. S. Dease, J. H. Messmore, N. L. Rockey, W. R. Bowen, D. L. Thoburn, H L. Mukerji, D. A. Chowfin, D. M. Butler, A. G. MacArthur.

Deaconess Work, Board of Supervision.—J C. Butcher, S. Tupper, M. Stephen, J. W. Robinson, W. R. Bowen, Mrs. Parker, Mrs. Bare, Mrs. Knowles, Mrs. Thoburn.

On motion of N. L. Rockey, the election of a Sanitarium Com-

mittee was referred to the Finance Committee, as was also the request of the North-West India conference for an interest in the Nain Tal Sanitarium.

Official Journal.—On motion of W. A. Mansell, the printed minutes of the conference were recognized as the official minutes of the conference during the last quadrennium.

Ecumenical Missionary Conference.—On motion of W. A. Mansell, the matter of the number of delegates to the Ecumenical Conference of Missions was referred to the Central conference.

Entertainment.—A resolution of thanks to the entertainers of the conference was presented and on motion of Wm. Peters, was adopted. (See Resolutions.)

Bishop Thoburn.—A resolution of appreciation of the work of Bishop Thoburn was presented, and on motion of Wm. Peters was adopted.

J. L. Humphrey.—Dr. Humphrey, the senior missionary of the Society's work in India, addressed the conference very feelingly and expressed regret that the burdens of age compelled his retirement.

Wm. Peters presented a resolution of appreciation of the work of Dr. Humphrey, and of regret at his retirement from active service, which on motion of T. J. Scott was adopted. (See Resolutions.)

Adjournment.—On motion of N. L. Rockey, after the reading of the memoirs, the administration of the Lord's Supper and the reading of the appointments, the conference adjourned sine die.

J. W. ROBINSON,
Secretary.

J. M. THOBURN,
President.

PROGRAMME OF SERVICES.

Prayer Meetings.—Every morning at 8 A.M., led by different members of conference.

Devotional Meetings.—In both English and Vernacular at 7-30 every evening.

Wednesday.—5-30 P.M., Annual Sermon by H. A. Cutting.

Thursday.—5-30 P.M., Missionary meeting: W. A. Mansell, Miss Hoge, H. K. List and J. Jacob.

Friday.—5-30 P.M., Anniversary of Sunday School Union, T. J. Scott, speaker. Anniversary of Literary Society, paper by J. H. Messmore.

Saturday.—5-30 P.M., Anniversary of Historical Society, J. L. Humphrey, S. Knowles, E. W. Parker and Bishop Thoburn, speakers.

Sunday.—8 A.M., Conference Love Feast, led by E. W. Parker.
9 A.M., Sermon in Hindustani by T. J. Scott and ordination of Deacons.
4 P.M., Sermon in Hindustani by Wm. Peters and ordination of Elders.
6 P.M., Sermon in English by Bishop Thoburn.

Reports of Committees.

STATISTICAL REPORT.

FOR THE YEAR ENDING NOVEMBER 30th, 1899.

We report the following summary of the more important items of the full report (printed elsewhere), together with their comparison with last year's figures.

STATISTICAL SUMMARY AND COMPARISON WITH 1898.

	1898	1899	*Increase.*	*Decrease.*
MEMBERSHIP—				
Probationers ...	17,597	17,699		102
Full members ..	15,421	14,389	1,032	...
Children ...	12,812	11,028	1,784	...
Total Christian Community ...	45,830	43,116	2,714	
BAPTISMS—				
From among Christian children ...	1,026	1,081	...	55
From among children of New Converts ...	385	669	...	284
Of Adult Converts ...	976	1,415	...	439
Total Number Baptisms ...	2,387	3,165	...	778
SUNDAY SCHOOLS—				
Number of Sunday Schools ..	995	1,082	...	87
Christian Scholars, Male ...	13,170	13,059	111	...
Christian Scholars, Female ...	8,169	7,199	970	...
Non-Christian Scholars, Male...	12,827	12,236	591	...
Non-Christian Scholars, Female	6,718	5,411	1,307	...
Total Sunday School Scholars ..	40,884	37,905	2,979	...
WORKERS—				
Christian Workers, Male ...	1,059	1,096	...	37
Christian Workers Female ...	647	610	37	...
Total Christian Workers ..	1,706	1,706	...	...
COLLECTIONS—				
Pastoral Support from Europeans ...	7,456	5,805	1,651	...
" " " Hindustani Church ...	5,208	5,246	...	38
For Conference Claimants ...	289	194	95	...
Total for Pastoral Support ...	12,953	11,245	1,705	...
For Missionary Society from Churches ...	1,104	1,296	...	192
" " " Sunday Schools,	188	225	2	...
Total Missionary Collection ...	1,292	1,521	...	229
For Children's Day ...	498	423	75	...
For N. India Bible Society ...	164	162	2	...
For any Tract Society ...	33	37	...	4
For Indian Sunday S. Union ...	103	100	3	...
For Women's Society ...	606	470	146	...
For all other benevolences ...	2,076	1,270	806	...
Total Benevolent Collections ...	4,782	3,997	785	...
For General Conference Expenses ...	44	107	...	...
For Current Expenses ...	1,556	1,060	496	...
Total Earned Income ...	1,28,532	1,84,255	44,227	...
Grand Total Collected and Earned in India ...	1,48,319	1,01,165	47,154	...

SCHOOLS—

Number of Schools ...	577	577	...	...
Number of Scholars, Male Christian ...	4,244	4,555	...	311
Number of Scholars, Female Christian ...	2,716	2,857	...	141
Number of Scholars, Male Non-Christian ...	4,307	4,211	96	...
Number of Scholars, Female Non-Christian ...	1,708	1,615	...	...
Total Number of Scholars ...	12.975	13,238	...	263

We secretaries have experienced almost no difficulty in the returns furnished us by the Presiding Elders. They came to us promptly, in good shape, and better edited than in former years; several sets had not an error. We thank them for their kindness. Their continued efforts will doubtless succeed in making these figures from year to year as correct as such statistics can be. We are of the opinion that what we present are fairly reliable figures in all of the items, and in many of them are exact.

The table submitted with the increase and decrease in each item furnishes many interesting facts which we leave for the several conference committees to discover and explain. No reader of this printed report should form any opinion of the causes of increase or decrease herein indicated until he read the other reports printed in this annual report.

It is evident that our reports from local sources are gradually increasing, and that wise management is finding ways and means of a near approach to the goal of self-support. The story of the statistics tells some interesting facts, several of which we append.

There has been a slight decrease in pastoral support from the Hindustani Church. Bareilly District now gives 2½ annas per member per year only (Probationers and Full Members are counted in this comparison), Garhwal 3 annas per member, Gonda 5 annas 9 pie, Kumaon 7 annas 8 pie, Moradabad 11½ pie, Oudh 8 annas 1 pie, Pilibhit 1 anna 7 pie, and Sambhal 1 anna 7 pie, per member per year. This low rate of pastoral support has raised Rs. 5,208 this year.

In Bareilly District five out of each hundred of membership are paid workers, in Garhwal 23 per hundred, in Gonda 9 per hundred, Kumaon 17 per hundred, Moradabad 3 per hundred, Oudh 12 per hundred, Pilibhit 17 per hundred, Sambhal 3 per hundred.

Most of the circuits are now taking the more important collections, A few have been negligent in this matter. Five stations did not give for conference claimants Seven places reported no collection for Children's Day Fund.

It should be remembered that all sums of annas and pie reported have been carefully carried into the totals and some times additions that seem somewhat incorrect are all right. The Income reported is mostly from Boarding Schools, Orphanages and Mission Press, and are used in bettering the condition of those institutions. The Orphanages ask for only a fraction of the sum that was formerly granted for their support.

N. L. ROCKEY.
S. B. FINCH.
S. DEASE.

THE STATE OF THE CHURCH.

The Lord has put it into the hearts of a host of poor people to place themselves under the care of the Methodist Episcopal Church in North India. Many of these came to us because their family friends were coming. We received them in the name of the Lord Jesus, trusting that He who had begun a good work in them would bring that work to a successful issue. The Prince of this World has not allowed this large number of his followers to take their departure without a struggle. He has worked upon the fears and passions of the converts themselves, he has stirred up their heathen neighbours, he has done his best to discourage those who were officially entrusted with the care and building up of these babes in Christ. Babes they were, and most of them still need to be carried in the arms of faith of those to whose care they have been entrusted.

It is to be feared that a few of the workers have neglected their charge, and the infant Christians have died spiritually for lack of food. We recommend that no effort be spared to keep these weak Christians in contact with our Lord Jesus Christ, that our workers be urged to give them the most tender sympathetic care, that every effort be made to wean them from hereditary idolatrous practices, not so much by denouncing their superstitions as by instructing them regarding their freedom in Christ.

In the correction of records our preachers-in-charge should exercise great care to look up those whose names are in the books, and if they have moved to other charges, the preacher-in-charge of the other charge should be notified at once.

We regret that the number of scholarships in our Boys' Boarding Schools has been so seriously reduced. We hope that our Finance Committee will see to it that as many scholarships as possible be provided in our Boarding Schools for bright Christian boys.

We further suggest that the Board of Education modify their rules in regard to fees in the Boarding Schools, so that the burden of the education of their children shall not press so heavily upon our mission employés who are receiving small salaries.

We urge upon all our mission employés to set an exmple to the church and not incur unreasonable expense in the marriage of their children, and especially that they should not go into debt for that purpose.

J. C. Butcher. J. F. Samuel.
G. C. Hewes. S. Tupper
Basant Ram.

KALISIYA KE RUHANI HAL KI RIPORT.

Khudá ne bahut se garíb logon ke dilon men is bát ko dálá hal ki we shimálí Hind kí Methodist Episcopal Kalísiya ke háth men apne ko supurd karen. In garíbon men se bahut log hamáre pás áe, is sabab se ki un ke dost áshná aur khándán ke log hamáre pás áe hain. Ham Khudáwand Masíh ke nám se unhen qubúl karte hain, is bát ko yaqín karke ki wuh jis ne is nek kám ko un men shurú' kiyá hai, us ko sáth kámyábí ke anjám pahuncháwegá. Is dunyá ke sháhzáde ne apne shágirdon kí barí jamá'at ko bagair jidd o jahid ke is dunyá men chalne na diyá. Us ne mutlákhíon ke khauf o mizáj par tásír kí, us ne but-parast parosíon ko uskáyá, us ne in becháron ko jin kí supurdagí men Masíh ke shír-khwár chhore gae the, past-himmatí dilái. Shír-khwár to yih hain aur zurúr hai ki we apní mán kí god men rahen jin kí supurdagí men yih rakhe gae hain. Khauf ká maqám hai ki chand kárguzáron ne un se gaflat kí, aur yih khúrák na páne kí wajh se rúh men murda ho gae. Ham cháhte hain ki in kamzor Masíhíon ke liye koí daqíqa uthá na rakhá jáwe. Hamáre kárguzár is bát ke darpai kiye jáwen, ki we un kí khabargírí karne men pahlú-tihí na karen, ki har taur se koshish kí jáwe ki yih becháre but-parastí ke jál se chhutkárá pákar Masíhí ázádagí men ta'lím diye jáwen.

Hamáre príchar-in-chárj apne rajistaron men aise logon ke námon ko bagaur muláhiza karen, aur agar koí un ke zer nigráni se dúsrí jagah chalá gayá ho, to wahán ke príchar-in-chárj ko khabar dewen.

Ham afsos karte hain ki hamáre Boys' Boarding Iskúlon men wazífe kam ho gae hain. Ham ummed karte hain ki hamárí Finance kamittí is bát ká liház karegí, táki achchhe Masíhí tulabá Boarding School men jahán tak mumkin ho scholarship páwen.

Ham is bát ko phir pesh karte hain ki Board of Education, Boarding iskúlon kí fís kí tarmím kare, táki hamárí Mishan ke mulázimán jo kam tankhwáhen páte hain, apne larkon kí ta'lím men qásir na rah jáen.

Ham apní Mishan ke mulázimán se mustada'í hain ki we hamáre darmiyán namúne howen, aur apne larke larkíon kí shádíon men itná ziyáda sarfa na karen ki we maqrúz ho jáwen aur phir us ke bojh se chhutkára páná un ke liye muhál howe.

COMMITTEE ON TEMPERANCE.

While it is not felt by your committee that the evil of intemperance is spreading among the Christians at large in the bounds of our conference yet Christian servants in many European families are often tempted to indulge in the drinking of intoxicants. Among certain classes the old drinking habits are broken off with great difficulty. Such conditions are a menace to our church, and we realize that we must wage unrelenting warfare if we would make and keep our church free from this great blight. Among the means to aid in the combat we would continue to urge the faithful instruction of our people in Sunday School, in Epworth League, and special sermons by the pastors. The organization of Bands of Hope, Blue Ribbon Armies, or the Lal Fita Fauj, is very desirable. By interesting public-spirited men outside of our community to work with us, great good may be done in advancing the cause of temperance among all classes. It is very encouraging that in some places large numbers of non-Christian boys and masters are ready to join the Lal Fita Fauj and put on the ribbon, promising to abstain from both tobacco and intoxicants. We would urge all Presiding Elders to endeavor to have the Committee on Temperance appointed in each Quarterly Conference to take up with vigor the work of purging the Christian community of the drink evil. We realize that the work is difficult but our Lord will lead us on to victory. J. C. BUTCHER, *Chairman.*

AUDITOR'S REPORT.

Your committee report having audited accounts as below, and with the exception of a few minor mistakes which were corrected, find the books accurately kept.

The following were audited for the entire year: Theological Seminary, Famine Relief Fund for India, Shahjahanpur, Woman's Foreign Missionary Society's Treasurer, Indian Sunday School Union branch, the districts of Bareilly, Garhwal, Oudh, Sambhal, Gonda, and the W. F. M. S. accounts of the Gonda, Sambhal and Kumaon districts.

The following were audited through three quarters: Shahjahanpur Girls' School, Reid Christian College and Business Department.

The following were audited through two quarters: Mission Treasurer, Oak Openings, and Wellesley Girls' School.

The presiding elders reported having audited circuit books as follows:

Oudh—Hardoi through three quarters, and other stations through the year.

Kumaon—Dwarahat through one quarter, Pithoragarh three quarters and Naini Tal, Haldwani and Bhot for the year.

Moradabad—Circuit and W. F. M. S. accounts for the year.

Bareilly—Budaon outstations for the year, all others for three quarters.

Sambhal—All accounts through third quarter.

Pilibhit—All accounts for the year.

Gond—Colonelganj through third quarter, Balrampur, Mankapur and Bhinga for the year. J. W. ROBINSON, *Chairman.*

REPORT OF SUNDAY SCHOOL COMMITTEE.

The number of Sunday Schools is less than last year by 87: this is largely due to the fact that last year mistakes in calculation were made by one or two brethren. The amount of money contributed is also less by 37 rupees. There is a marked increase in the number of girls, both Christian and non-Christian, the former being 970, the latter 1,307. Altogether the increase above last year is 2,979. Bareilly station keeps its leading position; the students of the Theological Seminary being all engaged in this work. Lucknow station has utilized the services of the young men and women of the colleges, and the schools are of a high grade. Rev. Mr. Burges, during his visits to these stations, expressed himself as much pleased with what he saw. His addresses, were very helpful and his large experience suggested ways and means which cannot fail to make our schools more efficient. The com-

mittee calls attention to the small number of unpaid workers and sees the need of an increase in these for the more rapid increase in the number of our schools.

S. S. DEASE, *Chairman.*

BOARD OF CONTROL—DEACONESS' WORK.

The Conference Board of Deaconesses met January 13th. The names of the following persons were called and their characters passed: Miss Thoburn, Miss Hoge, Miss Scott, Miss Hardie, Miss Sheldon, Miss Budden, Miss Mary Means, Miss Tresham and Miss Brown, Deaconesses; Miss Hayes, Miss Lawrence, Miss Alice Means and Miss Helen Ingram, Probationer Deaconesses; Mrs Tucker, Asoociate Deaconess. Rev. J. W. Robinson, Mrs Bare and Mrs. Thoburn were appointed a Committee to arange for examinations in the first year's course of study for Deaconesses. Miss Hayes, Miss Lawrence, Miss Alice Means and Miss Helen Ingram were continued on probation.

J. L. HUMPHREY, *Chairman.*

REPORT OF THE BOARD OF EXAMINERS.

Report on Examinations of Foreign Missionaries :

G. C. Hewes passed in Taubat un Nisah, and Mark and John in Persian of the III year.

R. I. Faucett passed in all studies for admission on trial, except Discipline, English and American Literature and written sermon. Books to be read also remain to be brought up.

1. *For Local Deacon's Orders.*

   Prem Masih passed in all studies.
   A. S. Wesley ,, ,,
   Baldeo Parshad ,, ,,
   D. C. Richard ,, ,,
   Harun Andrew ,, ,,
   K. Wilkinson ,, ,,

2. *For Admission on Trial.*

   Yaqub Singh passed in all studies.
   J. Thomkinson ,, ,, Hunter's Brief History.
   Jhukhan Lal ,, ,, ,, ,, ,, and Qadim Tawarikh.

3. *For I Year.*

   K. Silas passed in all studies, except Church History.
   Yaqub Ali ,, ,, ,, ,, ,,
   J. Thomkinson passed in Filasafi wg.
   Prem Singh ,, Khutut wg.

4. *For II Year.*

   Prem Singh passed in all studies.
   J. Thomkinson ,, ,,
   Laazar Shah ,, ,,
   Jhukhan Lal ,, ,,
   J. H. Walter ,, Masih Ibn Ullah and Tariq ul Hayat.
   Bulaqi Singh ,, Tariq ul Hayat.
   N. R. Childs ,, Masih Ibn Ullah,

5. *For III Year.*

   Ganga Nath passed in all studides.
   A. Frank ,, ,,
   Parbhu Dayal ,, ,,
   J. H. Smart ,, ,, Except Tashrih ul Taslis and Satmat Nirupan.
   Bansi Dhar passed in Isa ki Sirat.
   J. Dysell ,, ,,
   J. F. Samuel ,, Tashrih ul Taslis.
   Nizam Ali ,, Iswi Subut.
   Shadulla Lawrence passed in Tahriri Waz.
   J. Solomon ,, Tashrih ul Taslis.
   Bahadur Singh ,, ,,

6. *For IV Year.*

J. F. Samuel passed in all Fasls.
Nizam Ali " "
Bahadur Singh " "
Joseph Dysell " "
Bansi Dhar " "
J. Jacob " "
S. Lawrence " "
Md. Hasan Ján " "
Joshua Solomon " "

Imtihán denewálon ke liye gaur-talab:

Pahlá Sál.

K. Silás aur Ya'qúb 'Alí Church History men phir imtihán dewen.

Dúsrá Sál.

J. H. Smart Tashríh ul Taslís aur Satmat Nirúpan men phir imtihán dewen.

Md. Hasan Ján Tashríh ul Taslís aur Tahrírí Wa'z men phir imtihán denge.

C. L. BABE, *Registrar.*

Committee on Memoirs.

REV. WILLIAM BUTLER, D. D.

As a Conference we feel called to formally note the death of the Rev. W. Butler, D. D., who passed away in August last at his home in Newton Center, Mass., U.S. A.

Dr. Butler was sent out by our Missionary Society to select a field and lay the foundation of our work in this country in 1856. After consultation with other missionaries and friends he resolved to occupy Rohilkhand and Oudh, with the Hill District of Kumaon, and in January 1857 he located in Barielly and began his arrangements for opening our work, as a Church, throughout the field selected, as soon as reinforcements should arrive from home. His plans were broad and comprehensive. Nearly every great interest of our work was anticipated and arranged for as well as could be done at that period. As we look back to that stage in our history and consider it in the light of the developments which have taken place in the intervening years, his foresight and grasp of the situation seems truly wonderful. But few men indeed could have accomplished what he did. His courage and zeal were unbounded, and his faith in God, and the Church, never wavered in the darkest hous. A reverse, or seeming failure at any point was taken by him as an indication that his plans should be enlarged.

He seemed to us to have at all times, the picture of a great and vigorous mission and a rapidly expanding and powerful Native Christian Church before him, and he planned and wrought with this ideal constantly in view. As we view him now, and the work he did, it seems clear, beyond all question, that he was truly chosen by God for this work. To those of us who were personally associated with him in the early days of the mission, and knew him well; while at times not able to keep pace with his rapid and sweeping movements, he was yet at all times greatly beloved. We never doubted his warmth of heart and his generous noble nature.

His memory will long be cherished in India, and by none more than by those who had the privilege and honor of being associated with him in laying the foundation of our great work which has grown to such vast proportions.

We desire to express our deep and loving sympathy for our beloved Sister Butler, who so nobly bore her part in the labors and sacrifices of her honored and now sainted husband, and we shall ever pray that she may be graciously supported with heavenly grace in her declining years.

E. M. PARKER. J. L. HUMPHREY.
H. L. MUKERJI. W. PETERS.
J. T. JANVIER.

REV. STEPHEN PAUL.

Bhái S. Paul marhúm kí paidáish shahr Bareilly, Rohilkhand men 1849 men húí. Chaplain Cawe sáhib ke háth se baptismá páyá. Yih larakpan hí se nek-taba' the; 6 baras ke sin men Khudá ne in kí mádar i 'azíz

ko ásmán par bulá liyá, aur isí taur se chand baras ba'd válid ká bhí intiqál húá. Is ke ba'd 'azíz buzurgwár dádá ne parwarish ká zimma liyá aur achchhí taur se bare náz o dulár se parwarish kí gaí. Baibal kí ta'lím síkhne ke larakpan hí se shauqín the, chunánchi Chaplain Cawe sáhib bare piyár se Baibal kí ta'lím dete the, aur is hí taur par un báton ko dil par naqsh kalhajar kiyá ki Masíh maslúb se piyárá aur koí samajh men na áyá. Jab Masíh ká piyár dil men larakpan se áyá, to yih sikhláyá ki mujhe us ke liye kuchh karná cháhiye, aur yún kuchh thorá bahut apní hasb haisiyat kiyá bhí. Usí waqt C. M. S. ke Hindustání Pádrí Joseph Jacob sáhib us kalísiyá ke pásbán muqarrar húe; we is bát ke bare sháiq the ki larkon ko Masíh ki khidmat ke liye taiyár karen. Ek waqt unhon ne chand larkon ko bulákr púchhá, ki tum kyá khidmat karná cháhte ho? kisí ne kuchh, kisí ne kuchh kám karne ke liye khwáhish záhir kí, lekin unhon ne kahá ki main pádrí ká kám karne cháhtá hún, jo dígar sáthí larkon ne bahut tamaskhur kiyá, ki wáh, yih pádrí honge, chunánchi ba-ráh i hansí mazáq pádrí ke laqab se pukárne lage. San 1866 'Iswí men rasáí Dr. Waugh se húí aur is taur se M. E. Church men dakhl páne ká silsila járí húá. Sáhib i mausúf ne in ko Bareilly ke mishan chháp-khána men kuchh kám diyá, aur chúnki in ko láiq larká samjhá is liye bahut piyár se qabúl kiyá aur Methodist Kalísiyá ke kull dastúr ul 'amal kí dil o ján se hidáyat farmáí. Isí mábain men chhápa-khána Bareilly se Lucknow muntaqil ho áyá aur we bhí sáhib ke hamráh tashrif láe. Chháp-kháne ke mansabí kám ke 'aláwa waqtan fa waqtan shauq se manádí karne ko wá'izon ke hamráh jáyá karte the. Jab sáhib mamdúh ne is shauq ko dekhá, to 1868 men zubání taur se sáhib mausúf ne manádí karne kí ijázat dí, aur ba'd ko 1869 men Ekzhárțár ká laisans 'atá farmáyá. Usí sál men Pádrí Wetherley sáhib ke pás Bahráich ko tabdíl kiye gae aur 1870 'Iswí men un kí shádí Miss Betsey Richards ke sáth húí.

Phir Sítápúr Knowles sáhib ke pás tabdíl húe aur donon ne tah i dil se Khudá kí khidmat kí. 1874 men Lokal Príchar ká 'uhda milá, aur 9 January san 1876 men Bareilly 'Ilm i Iláhí ke madrase ko bheje gae, khwándagí ko khatm karke Gonda zila' Ellenpúr Grant men tabdílí húí. Agarchi us waqt wuh jagah misl daryá i shor thí pahle wahán jáne ke liye isrár kiyá, par ba'd ko apne appointment ko dil se qabúl kiyá aur aisá 'umda aur mazbút kám kiyá ki jis kí yádgárí wahán abhí tak maujúd hai, sab log un kí dindárí aur muhabbat ke is waqt tak qáil hain. Ek chhotá girjá us jangal men ab tak maujúd hai, jo chanda karke banáyá gayá. Mishan se kisí qism kí imdád us ke liye na lí. San 1883 men Bishap Foster sáhib se Deacon ká árdíneshan páyá. Phir 1884 men Gonda tabdíl hoke áe aur Knowles sáhib ke sáth kaí sál kám kiyá. Mishan kí kaí ek barí 'imáraton ko ta'mír karáyá, Gonda W. F. M. S. ke makán aur iskúl ko apní mihnat aur jafákashí se bahut 'umda taur se banwáyá, aur sab kám men barí tadbír ke sáth madad kí. Zamín ko Rája Ajhudiyá se hásil karne men Knowles sáhib ke hamráh barí madad kí aur sab kám ko thík aur 'umda taur se chaláyá. San 1887 men Bishop Ninde sáhib ke háth se Eldar ke 'uhde par makhsús húe, 1889 men Bárábankí tabdíl hoke áe. Ap ne hatt ul was'at bahut kuchh us sakht khet men kám kiyá, jahán tak ho saká kám ko taraqqí dí aur haqíqí díndárí khádim Injílí ká namúna wahán chhor áe. Is ke ba'd san 1898 men Pílíbhít Distrikt ke Prízáiding Eldar ke 'uhde par muta'aiyun kiye gae, qarib derh baras ke is kám aur khidmat ko anjám diyá.

Pílíbhít men bukhár aur járe kí bímárí men aise mubtilá húe ki us bímárí ne pichhá nahín chhorá, sab taur ká 'iláj húá par Khudá ko yihí pasand áyá ki unhen apne pás is khidmat se 'aláhida karke bulá lewe ; so bare itmínán ke sáth 4 thí Oct. ko Masíh kí god men jagah pái. Agarchi áj ham is kánfarans men unhen nahín páte, par ímándáron kí kánfarans i ásmání men ab maujúd hain. Bhái marhúm ek díndár, ímándár apní sárí chál men bilkull be-'aib aur Masíh kí khidmat ke liye bare gairatmand the. Agarchi wuh nahín hain par un kí chál ká namúna aur un ke atwár kí raunaq áj hamáre darmiyán maujúd hai. Kásh ki ham sab apní bulahat ke liye taiyár rahen aur sábit qadam aur páedár páe jáwen ki jab hamárí bulahat ásmán ko ho, barí taiyárí se apne Málik ke sáth chale jáwen. Ab Khudáwand Masíh se dilí du'á hai ki un kí 'azíz gam-zada bíbí aur aur 'azízon kí Khudá madad kare ki we us se púrí tasallí páwen.

Amrita Chowfin.

Mrs. Amrita Chowfin was born in Almora in 1866, and was the daughter of heathen parents of the blacksmith caste. She and an elder sister

attended the bazar school and there learned to believe on Jesus as their Saviour. It came to the knowledge of Sir Henry Ramsay that most of the girls of this school were being deliberately kept from marrying by their parents, who found the education they received, especially in singing, made them very profitable unmarried daughters.

He at once gave an order that every girl must be married before she was fourteen years of age. This almost emptied the school for the time being. One of the girls thus married was Amrita's older sister, who a year or two later died and on her deathbed confessed her faith in the Lord Jesus and made her little sister promise to go to the mission before she was made over to some man in marriage. Very soon after her sister's death she came to Mr. Budden's study door alone. When he asked what she wanted, she said she had come to be a Christian and wished to be baptized at once before her parents knew anything about it.

Mr. Budden hesitated, but the lovely child of thirteen was so earnest assuring him that if her father and brothers heard of her purpose they would certainly take her away by force that he yielded. He sent for two or three native preachers, and perhaps the only time in his life, did what he considered an irregular thing of baptizing a convert in his study, instead of in the church. This was in 1879. Very soon her brothers heard of it and came and were exceedingly angry, but the girl was so persistent in her assurances that she was determined to be a Christian and if they took her she would come back as soon as she was free, that they left her. She had been a very apt pupil and when she began to study English her progress was rapid. These things and her after life proved the strength of her religious convictions. She was married to our brother Rev. D A. Chowfin, May 6th, 1886. They lived in Naini Tal till 1890, where she worked faithfully and well, and then they moved to Pauri. Soon after she came she was employed as a teacher in the Girls' Orphanage and Boarding School, which work she continued till her husband was moved to Museti in 1898, to take charge of the Kainur Circuit. It was there she passed to her heavenly home, April 1st 1899. She was the mother of seven children, four of whom went before her and three are left motherless. She was a tender, loving wife and mother. Each time she parted with her children it seemed to draw her nearer to her Saviour. As a teacher she was faithful, punctual and efficient. No small thing kept her from her duties. She had a good English education and spoke and wrote it correctly, and taught it as well as the vernacular.

But she did not stop with giving instruction, but was always anxious to influence them, by precept and example, to be real Christians.

She was a modest humble follower of Christ. Her Christian experience was deep and constantly growing. She was always in her place in all the services of the Church and League when not kept away by illness. She never sought for honour or preferment, but was always ready to do her best when responsibility was given her. She was never physically strong and had several severe illnesses. In 1896 she had to keep her bed for months and we thought consumption had marked her as its victim. When she herself thought she could not live, she gave bright and clear testimony of Jesus' power to save. When she finally rallied she seemed to feel that time was short and she must work all she could for Him.

After she went to Museti she went from village to village, teaching the people, and this she continued till her strength failed. She was a kind and sympathizing friend and neighbor and was beloved and honored by all her Christian brothers and sisters. Her works follow her. We pray for the bereaved husband and three little boys that the Lord may comfort and sustain them.

A. BUDDEN.
T. J. KYLE.
M. E. GILL.

Rezolushan.

Ham dil o ján se Ḳhudá Báp ke shukrguzár hain, ḳi us ne 12 baras kí daur dhúp aur sakht mihnat ke ba'd apne bande hamáre buzurg aur har dil 'azíz Bishap Thoburn sáhib ko hamárí hidáyat ke wáste qáim rakkhá hai, hamárí du'á hai ki Ḳhudá bahut barason tak un ko hamárí hidáyat ke wáste hamáre sáth rakhe. Is ke shámil ham yih bhí kahte hain ki Ḳhudá kí mihrbání se guzashta 12 barson men kám is qadar barh gayá ki

ta'ajjub hotá hai ki Bishap Thoburn sáhib akele kyúnkar is ko chaláte hain. Ham ne suná ki wiláyat men shurú' men 14,000 Methodist ke wáste do Bishap the, aur yahán ham ek lákh se ziyáda ke wáste sirf ek. Pas táki hámáre buzurg maujúda Bishap sáhib ko is 'azím kám men madad pahunche, ham Central Conference se dast basta 'arz karte hain ki hamárí 'arz ko m'a sifárish, General Conference ke pás bheje ki wuh mihrbání se ek aur aisá missionary Bishap jis se ham Hindustání log bhí apne 'azíz Bishap Thoburn sáhib kí mánind saláh mashwara len aur madad aur hidáyat páyá karen, 'ináyat farmáwe.

H. A. Cutting,
W. A. Mansell,
S. S. Dease,
J. N. West,
Ya'qúb Shah,
S. Wheeler,
J. H. Smart,
Chhote La'l,
D. P. Kidder,
J. Jordon,
J. H. Walter,
S. Tupper,
J. Jacob,
J. W. Robinson,
G. D. Presgrave,
J. Thomkinson,
H. J. Adams,
W. T. Speeke,
J. Dysel,
S. B. Finch,
J. F. Samuel,
C. Hancock,
J. L. Humphrey,
C. L. Bare,
S. Phillip,
Kanhai Singh,
W. Peters,
S. Knowles.
B. F. Cocker,
J. Solomon,
L. Cutler,
N. R. Childs,
A. Solomon,
Basant Ram,
G. C. Hewes,
E. W. Parker,
Ganga Nath,
J. Wahíd ud Dín,
W. R. Bowen,
Mazhar ul Haqq,
D. M. Buttler,
F. W. Greenwold,
Bhikki Lall,
D. L. Thoburn.

(*Translation.*)

We are heartily thankful to our Heavenly Father that he has spared the life of our beloved Bishop Thoburn through his very difficult labours of the last twelve years, and we earnesly pray that his useful life may be still longer spared and that he may continue to live and labour with us for many years to come. It is a matter of surprise that our beloved Bishop Thoburn has been able to accomplish alone for such a long period of time this widely extended work. In the early days we understand that in America there were two Bishops when there were only 14,000 members of our church, but now here in India there is only one Bishop to over a hundred thousand people.

In order that Bishop Thoburn may have much needed assistance in carrying out his great work, we petition Central Conference to convey to GeneralConference our request that another Bishop be elected, who shall be acquainted with the Hindustani language, that we may receive from him the direction and help that we need.

MIHMÁNÍ KÍ BÁBAT.

Lucknow ke desí aur wiláyatí sáhibán ke ham tah i dil se shukrguzár hain ki unhon ne bahut 'umda taur se hamárí i'ádat aur mihmání dil se kí. Khudáwand Ta'álá unhen ziyada barakat de.

(Sd.) W. Peters,
Gangá Náth.

Dr. HUMPHREY KÍ BÁBAT.

Ham dil se Khudá ke shukrguzár hain ki us ne apní mihrbání se hamáre 'azíz Pádrí J. L. Mumphrey sáhib ko itní muddat tak hamáre darmiyán kám karne ko zinda aur tandurust rakhá. Chúnki áp phir is mulk ko wápas na áwenge, lihází ham Khudá se du'á karte hain ki is safar men un kí muháfizat kare aur har taur se apní hifázat men rakhe.

(Sd.) W. Peters.
D. M. Butter.
C. L. Bare.

(*Translation.*)

We, the members of the North India Conference, are thankful that God sent among us Dr. J. L. Humphrey, and that He has continued to

him life and strength, so that he has been able to labour among us for many years. Now that he is retiring from the active work and returning to America, we pray that the care of the Father may be with him on his long journey and bring him to his desired haven in safety, and that be may be able to continue his work for the Master in the home land.

Bishop Thoburn ki babat.

Ham apne 'azíz Bishap Thoburn sáhib ke liye Khudá ká shukariya dil se adá karte hain ki us ne apní barí mihrbání se áj tak un ko zinda aur salámatí ke sáth rakhá, aur yih ki un ke nek intizám aur bandobast se is mulk ke logon ne bahut fáida uthává aur jagah ba jagah logon ne Masíh ko qabúl kiyá. Agarchi tarah ba tarah kí musíbaten un par áín, is martaba bhí bhárí sadma un ke farzand ke guzar jáne ke bá'is húá jo ki bardásht se báhar thá, tis par bhí Khudá ke intizám aur bandobast se 'ain rází hain. In sab mu'ámalát men apne logon ke liye namúna hain. Ab hamárí dilí du'á hai ki Khudá unhen ásmání barakaten aur ziyáda 'ináyat farmáe ki we har taur kí táqat hásil karke hamáre darmiyán bahut mddaton tak kám kar saken.—W. Peters, S. Tupper, M. Stephen, D. M. Buttler.

Course of Study.

A.—FOR AMERICAN MISSIONARIES.

ENGLISH STUDIES.

I Year. 1. Introduction to the Holy Scriptures: Old Testament, pp. 1-447. *Harman.*
2. Exegesis: Selections from the Gospels.
3. Systematic Theology. Vol. I, *Miley.*
4. Plain Account of Christian Perfection. *Wesley.*
To be read: Wesley's Sermons. Vol. II.

II Year. 1. Introductions to the Holy Scriptures: New Testament, 448-770. *Harman.*
2. Exegesis: Selections from the Pauline Epistles.
3. Atonement in Christ. *Miley.*
4. The Sacraments: Baptism and the Lord's Supper. *Watson.*
To be read: Steven's History of Methodism.

III Year. 1. Exegesis: Selections from the Pentateuch.
2. Studies in Theology: The Supernatural Book. *Foster.*
3. Biblical Hermeneutics. *Terry.*

IV Year. 1. Exegesis: Selections from Isaiah.
2. Systematic Theology. Vol. II, *Miley.*

VERNACULAR STUDIES.

I. This course shall consist of three standards of two sections each, *viz.*, Lower, Middle, and Proficiency Standards, in both the Urdu and Hindi languages.

II. The Urdu and Hindi of the Lower Standard shall be compulsory, and one section, either the Urdu or the Hindi, of the Middle and Proficiency Standards respectively.

III. The candidate will be expected to pass the first section of the Lower Standard examination within, or at the close of, his first year's residence, and he may be allowed to complete both sections in that time: but must pass in both within two years from the time of joining his conference in India.

IV. All conference examinations shall take place under the direction of a board of six or more examiners appointed by the Bishop, which board shall, as far as possible, remain unchanged from year to year.

V. The annual conference examination shall begin on the morning of the day preceding the day fixed for the opening of the conference, a majority of the board being present.

VI. The following course of study, in accordance with Rule I, is proposed:

LOWER STANDARD.

A—URDU: FIRST YEAR.

1. GRAMMAR. Platts', omitting chapters on Arabic and Persian Construction, and Derivations and Syntax ... 100
2. READING. (Roman, Lithograph and Type):
Mathew and Mark's Gospels
Haqaiq ul Maujudat 100
3. TRANSLATION 150
(1.) Urdu-English: 10 lines from Urdu Sec. Bk. C. E. S. 50
(2.) English-Urdu: 10 lines from Eng. Sec. Bk. C. E. S., half written in Persian and half written in Roman ... 60
(3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read: Bishop Thoburn's India and Malaysia.

B.—HINDI: SECOND YEAR.

1.	GRAMMAR: Kellogg's		100
2.	READING. (Nagri.) Matthew and Mark's Gospels and Dharm Tula		100
3.	TRANSLATION		150
	(1.) Hindi-English: 10 lines from Hindi Sec. Bk. C. E. S. ...	50	
	(2.) English-Hindi: 10 lines from Eng. Sec. Bk. C. E. S., half written in Nagri and half written in Roman ...	60	
	(3.) Definition	40	
4.	PRONUNCIATION		100
5.	CONVERSATION		100
	Read: Hunter's Brief History of the Indian People.		

MIDDLE STANDARD.—THIRD YAER.

(Urdu or Hindi Optional.)

A.—URDU.

1.	GRAMMAR: Platts', the whole. Kempson's Syntax and Idioms. Forbes' Persian		100
2.	READING. (Litho. and Type): Luke and John's Gospels. Din-i-Haqq ki Tahqiq. Taubat un Nasih. Mark and John in Persian		100
3.	TRANSLATION		150
	(1.) Urdu-English: 10 lines from Urdu Third Bk. C. E. S. ...	50	
	(2.) English-Urdu: 10 lines from Eng. Third Bk. C. E. S., half written in Persian and half in Roman ...	60	
	(3.) Definition	40	
4.	PRONUNCIATION		100
5.	CONVERSATION		100
	Read: Muir's Life of Mohammad.		

B.—HINDI.

1.	GRAMMAR: Review ... . Ballantyn's Elementary Sanskrit.		100
2.	READING: Luke and John's Gospels ... ... Shakuntala (edited by Raja Lakshman Singh).		100
3.	TRANSLATION		150
	(1.) Hindi-English: 10 lines from Hindi Third Bk. C. E. S....	50	
	(2.) English-Hindi: 10 lines from English Third Bk. C.E. S., half written in Nagri and half in Roman	60	
	(3.) Definition	40	
4.	PRONUNCIATION		100
5.	CONVERSATION		100
	Read: Wilkin's Hindu Mythology.		

PROFICIENCY STANDARD.—FOURTH YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1.	GRAMMAR: Palmer's Arabic. (Optional.)		100
2.	READING: Mizan-ul-Haqq. Gulistan. Forbes' Arabic Reader. (Optional.)		100
3.	TRANSLATION		150
	(1.) Urdu-English: 20 lines from Urdu Fourth Bk. C. E. S.	50	
	(2.) English-Urdu: 20 lines from English Fourth Bk. C.E.S., half written in Persian and half in Roman ... Short Sermon in Persian character.	60	
	(3.) Definition	40	
4.	PRONUNCIATION		100
5.	CONVERSATION		100
	Read; Sell's Faith of Islam.		

B.—HINDI.

1. GRAMMAR: Hindi, Review 100
   Monier Williams' Sanskrit. (Optional.)
2. READING: Sat Mat Nirupan 100
   Prem Sagar.
   Hitopadesha, first book. (Optional.)
3. TRANSLATION 150
   (1.) Hindi-English: 20 lines from Hindi Fourth Bk. C. E. S. 50
   (2.) English-Hindi: 20 lines from English Fourth Bk. C. E. S., half written in Nagri and half in Roman 60
   Short Sermon in Nagri character.
   (3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
   Read: Monier Williams, Religious Life and Thought in India.

VII. The candidate, in order to pass, must obtain at least one half the aggregate marks in each subject.

VIII. The Board of Examiners, through the Registrar, shall at the close of the examination, inform the candidate and the Secretary of the Conference of the result.

B.—FOR HINDUSTANI MINISTERS.

SA'LA'NA KA'NFARANS KI' KHWA'NDAGI'.

DA'KHILA KE LIYE.

1. Ummedwár Urdú yá Hindí Qawá'id Jugráfiya aur Hisáb achchhí tarah se jáne.
2. Qadím Tawáríkh ká Ikhtisár, Roman-Urdú, or Landmarks of Ancient History.
3. Hunter's Brief History of the Indian People in English, Lithograph-Urdú or Hindí.
4. Jugráfiya-i-Pák Kitáb, yá Scripture Geography.
5. Discipline.

PAHLA' SA'L.

1. Filásafí dar báb Tadbír i Naját, or Walker's Philosophy of the Plan of Salvation, or Mat Parikshá.
2. Khutút ba-nám Jawánán i Hind, or Mitchell's Letters to Indian Youth or Sat Mat Nirúpan men jo Hinúd kí bábat hai.
3. Hurst's Short History of the Early Church in English or in Lithograph-Urdú or Caleb's Intikháb i Kalísiyá.
4. Wayland's Moral Science in English or in Lithograph-Urdú or Baibal Bar-Haqq.
5. Tahrírí Wa'z.

MUTA'L'A KE LIYE—1. Stobart's Islám or Tawáríkh i Mohammadí or A'wá-gawan Bichár. 2. Dín Islám aur us kí tardíd in Roman-Urdú or Lithograph-Urdú.

DU'SRA' SA'L.

1. Binney's Compend, or Makhzan 'Ilm-i-Iláhí.
2. What think ye of Christ. (Vaughan's) or Masíh Ibn Ulláh or Dharm Pustak se ádhe bhág men Khrishṭ ká Samáchár.
3. Field's Hand-book of Theology, one half, or Taríq ul Hayát or Dharmá Dharm Parikshá Patr.
4. Introduction to Thomas' Commentary on Genesis, in Roman-Urdú.
5. Tahrírí wa'z.

MUTA'L'A KE LIYE—1. Clark's six Lectures on the A'ryá Samáj in English or Urdú or Hindí. 2. Formen's A'ryá Samáj or Miftáh-ul-Tauret, Páp Sodhan Siddhánt.

TI'SRA' SA'L.

1. Bushnell's Character of Jesus. 'Isá kí Sírat. 2. Thomas' Tashríh-ul-Taslís in Roman-Urdú. 3. Fishers' Manuel of Christian Evidences in English or 'Iswí Subút, Roman-Urdú. 4. Fields' Hand-book of Theology, completed, Sat Mat Nirúpan men dín 'Iswí kí bábat. 5. Tahrírí wa'z.

MUTA'L'A KE LIYE. - 1. Murdoch's Popular Hinduism or Lakshm Shankar's Primer of Biology in Urdú or Hindí.

CHAUTHE SA'L KE IMTIHA'N KE SUWA'LA'T.

1. Rúhání zindagí kyá hai? Us kí asliyat bayán karo.
2. Kyúnkar ma'lúm hotá hai ki ham men Rúhání zindagí hai?
3. Wá'iz ko kis tarah ma'lúm hotá hai kí Khudá ne mujh ko wa'z ke kám ke wáste talab kiyá hai.

Fasl. 1.

DI'NDA'RI' AUR AUQA'T GUZA'RI' KE BAYA'N MEN.—1. Khádim ud dín ke kháss kám bayán karo, aur yih batáo ki is khidmat ke wáste kaun kaun se wasf cháhiyen.
5. We kaun se taríqe hain, jin se yih ausáf barhte játe hain?
6. Batáo ki logon ke gharon par ahwál-pursí ke liye jáná kaisá zurúr hai, aur yih kaho ki tumhárí is kám men kis qadar tawajjuh hai?
7. Yih batáo ki kis tarah parhte likhte ho?
8. Jab se tum káfaraus kí imtihán-bardárí men ho, tab se tum ne jitní kitáben har sál dekhí hain un sab ke nám-batáo?
9. Kutub i Muqaddasa ke parhne men tumhárá kitná waqt sarf hotá hai? aur kis taríqe se parhte ho?

Fasl 2.

BAIBAL KA' IMTIHA'N.—1. Kis i'tibár se tum Baibal ko Kalám i Iláhí jánte ho, aur kin daláil se yih tum ráe rakhte ho?
2. Kis dalíl se Majmú'a i 'Ahd i 'Atíq ko, jo ham men murauwij hai, mu'tabar jánte ho? Khulása bayán karo.
3. Kis dalíl se we sab kitáben jo is Majmú'a i 'Ahd i Jadíd men dákhil hain mu'tabar o sahíh jánte ho? Mukhtasar bayán karo.
4. Kis tarah Mohammadíon ke is da'we ko ki Kutub i Muqaddasa mansúkh ho gaí hain, galat sábit karte ho?
5. Khurúj i Misr se Yashú'a, kí maut tak, Isráilíon kí táríkh ká khulása batáo?
6. Das firqon kí bagáwat ke muta'alliq jo kháss wáqi'át hain, unhen bayán karo?
7. Yahúdíon kí sálána 'íden aur níz yih ki kis bát ke wáste muqarrar húí thín, aur kis tarah par adá kí játí thín, batáo?
8. Kháss kháss nabíon ke nám aur jis zamáne men unhon ne nubúwaten kín, wuh zamáne aur níz yih, ki we nubúwaten kis báre men thín bayán karo?
9. Khudáwand Masíh kí báton se kuchh aisí misálen do, jin se záhir hotá hai, ki wuh Puráne 'Ahd ke nawishton ko mu'tabar samajhtá thá.
10. Kaun sí pesh-khabaríán Masíh se muta'alliq hain, khusúsan us kí ámad aur sírat aur kám aur maut se?
11. Masíh kí zindagí ke hálát kis kis waqt ke ma'lúm hain, aur muddat 'ahd risálat kis qadar thí?
12. Us kí risálat ke kháss wáqi'át aur jahán jahán ki we guzre hain batláo?
13. Kháss kháss báten mundarj i A'amál i Rasúl batláo?
14. Mu'jiza kyá hai aur mujizon se kyúnkar ma'lúm hotá hai ki Kutub i Muddasa min jánib Alláh hain?

Fasl 3.

BAIBAL KI' TA'LIMA'T KE BAYAN MEN.—1. Khudá ká wujúd Baibal se kis tarah sábit hotá hai?
2. Baibal se Taslís ká kyá subút hai, ya'ne ki ek Khudá men tín aqnúm hain?
3. Khudá kí sifát batláo aur har sifat ká subút Pák Nawishton se do?
4. Khudá ke mujassam hone ká masala jo Kutub i Muqaddasa men páyá játá hai, use bayán karo, aur yih batáo, ki us ta'lím ko naját ke bandobast se kyá 'iláqa hai?
5. Masíh kí Ulúhiyat Kutub i Muqaddasa se sábit karo?
6. Baibal kí kaun kaun sí áyát Ulúhiyat i Masíh ke mukhálif Musalmán pesh karte hain, aur tum un ke kyá ma'ne lete ho?
7. Rúh i Quds kí aqnúmiyat ká, aur Ulúhiyat ká aur us ke kám ká Pák Nawishton se subút do?

8. Ádam ke gunáh ká natíja us kí aulád ke haqq men kyá húá ?
9 Masíh ke kafáre aur gunáhon kí mu'áfí men kyá 'iláqa hai ?
10. Masíh ke jí uthne ká subút do ?
11. Masíh kí shafá'at kí asliyat aur fáida, jaisí Kutub í Muqaddasa men ta'lím hai, bayán karo ?
12. Rúh ul Quds kí gawáhí kí nisbat kyá ta'lím o dalíl hai ?
13. Masíhí kámiliyat ká masala jo Wesley sáhib ne sikhláyá hai use mukhtasaran bayán karo aur Baibal se us ká subút do ?
14. Naí Paidáish aur kámil pákízagí ke darmiyán jo farq hai, use samjhá do ?
15. Is da'we ke báre men ki " Jo koí az sar i nau paidá hotá hai is taur se nahín giregá, ki ákhir i kár halák ho jáe." Hamárí kalísiyá kí kyá ráe aur sábit karo, ki yih ráe Kalám i Iláhí ke bamújib hai.
16. Batáo ki baptisma kaisí rasm hai, aur kis garaz se hai, aur kyún farz hai? har bát ká subút do.
17. Sábit karo, ki bachchon ko baptisma denú munásib hai ?
18. Baibal men 'Asháe Rabbání kí nisbat kaun kaun se muháware áe hain, aur wuh kis garaz se hain aur Masíhon par us ká mánná kyún farz hai ?
19. Hindúon ke masala i tanásukh, ya'ne káyá palat ko kyúnkar galat sábit karte ho ?
20. Jism ke jí uthne ke báb men Kutub i Muqaddasa men kyá ta'lím hai, hawála do ?

FASL. 4.

KALÍSIYÁ KE INTIZÁM O TARTÍB KE BAYÁN MEN—1. Kalísiyá ke tarah tarah ke intizámát bayán karo? 2. Methodist Episkopal Kalísiyá men General Kánfarans aur Annual Kánfarans a ur Kwárṭarlí Kánfarans ke muta'alliq kyá kyá kám hain ?
3. Kalísiyá ke 'uhdedáron men " Bishop " " Prízáiding Eldar " aur " Eldar, " aur " Díkan " aur " Khádim-ud-dín " aur " Lokal Wá'iz " aur " Mukhtárkár " aur " Amánatdár" aur kilás ke Hádí jo hain, un men har ek ká kitná ikhtiyár hai, aur kyá kám mutá'alliq hai, aur kis ke sámhne jawáb-dihí hai ?

FASL. 5.

TÁRÍKH I KALÍSIYÁ—1. Yahúdíon ke kháss firqe Masíh ke waqt men kitne the? un ká bayán karo.
2. Awáil zamánon men jo aziyaten Masíhíon ne uthái hain, un ká kuchh bayán karo.
3. Un wasáil ká bayán karo, jin ke sabab se ibtidá men Masíhí mazhab bahut phailá, (Mather sáhib kí Tawáríkh i Kalísiyá tísrá báb daf'a 1, 2, 3, 5, ko kekho.)
4. Gnostíkon kí kyá ta'lím thí aur us se qadím kalísiyá par kyá kharáb asar pará; (Mather sáhib kí Tawáríkh i Kalísiyá tísrá báb daf'a 85).
5. Luther sáhib se 'ain qabl dín i Íswí ká kyá hál hai ?
6. Barí Isláh i Mazhabí jo Luther sáhib ke waqt men húí, us ká hál batáo, kis sabab se wuh isláh húí thí, aur kaun kaun log us men sharík i hál the?
7. Britániya i 'Uzmá men Methodist Kalísiyá ke muqarrar hone ká sabab batáo aur Wesley sáhib kí táríkh men kháss log kaun the ?
8. Methodist Episkopal Kalísiyá kis sabab se aur kis waqt men aur auwal kahán baní ? (Discipline ká báb i auwal dekho.)
9. Hinúd ke mukhtalif firqe aur yih ki we kahán se nikle aur un ká bání aur un ke kháss 'aqíde batáo ?
10. Muhammadíon ke dín kí ibtidá aur Muhammad sáhib ká kuchh bayán karo aur mukhtalif firqon ká aur un ke hádíon ká kuchh zikr karo ?
11. Sikhon ke mazhab kí ibtidá kahán se hai aur use Hinúd o Islám ke mazhab se kyá 'iláqa hai ?
12. Brahmo mazhab ká ágáz o taraqqí aur hálát maujúda aur kháss 'aqídon ká bayán karo?

TO BE READ.

MUTA'L'A KARNE KE LIYE.—1. Táríkh i Yúsufí, Josephus. (M. P. House Lucknow) 2. Brahmo Mazhab. (M. P. House, Lucknow.) 3. Augustine ke Iqrárát, Augustine's Confessions (N. I. T. S.) 4. Hal-ul-Ashkál (M. P. House, Lucknow.) 5. Jámi' ul Fráiz. (Lahore, Tract Depot.) 6. Miftáh ul Hinúd. (M. P. House, Lucknow)

SESSIONS OF THE NORTH INDIA CONFERENCE.

No.	Place.	Time.	President.	Secretary.
1	Lucknow.	Dec. 8-14, 1864	Bishop E.Thompson	J. H. Gracey.
2	Moradabad.	Feb. 1-7, 1866	Rev. J. Baume.	T. J. Scott.
3	Shahjahanpur.	Jan. 10-17, 1867	Rev. T. J. Gracey.	Do.
4	Bijnour.	Jan. 16-21, 1868	Rev. J. M. Thoburn.	Do.
5	Bareilly.	Jan. 14-22, 1869	Rev. C. W. Judd.	J. D. Brown.
6	Bareilly.	Jan. 20-27, 1870	Bishop C. Kingsley.	Do.
7	Lucknow.	Jan. 12-18, 1871	Rev. J. W. Waugh.	J.H. Messmore
8	Moradabad.	Jan. 18-24, 1872	Rev.J.L. Humphrey	S. S. Wetherby
9	Bareilly.	Jan. 18-22, 1873	Rev. T. S. Johnson.	Do.
10	Lucknow.	Jan. 7-13, 1874	Bishop W.L. Harris.	J. D. Brown.
11	Shahjahanpur.	Jan. 6-12, 1875	Rev. T. J. Scott.	Do.
12	Cawnpur.	Jan. 13-18, 1876	Rev. D. W. Thomas.	B. H. Badley.
13	Moradabad.	Jan. 3-9, 1877.	BishopE.G.Andrews	Do.
14	Bareilly.	Jan. 9-15, 1878	Rev. J. H.Messmore	Do.
15	Lucknow.	Jan. 9-14, 1879	Bishop T. Bowman.	Do.
16	Cawnpur.	Jan. 7-12, 1880	Rev. E. W. Parker.	Do.
17	Bareilly.	Jan. 5-11, 1881	Bishop S. M. Merrill	Do.
18	Moradabad.	Jan. 11-17, 1882	Rev. S. Knowles.	Do.
19	Lucknow.	Jan. 10-16, 1883	Bishop R. S. Foster.	Do.
20	Cawnpur.	Jan. 9-15, 1884	Rev. T. J. Scott.	C. L. Bare.
21	Bareilly.	Jan. 7-12, 1885	Bishop J. F. Hurst.	B. H. Badley.
22	Lucknow.	Jan. 7-12, 1886	Rev. H. Mansell.	Do.
23	Moradabad.	Jan. 5-10, 1887	Bishop W.X. Ninde.	Do.
24	Cawnpur.	Jan. 4-9, 1888.	Rev. J. H. Gill.	Do.
25	Bareilly.	Jan. 9-15, 1889	BishopJ.M.Thoburn	Do.
26	Lucknow.	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad.	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpur.	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly.	Jan. 11-16, 1893	Do. do.	W. A. Mansell.
30	Lucknow.	Jan. 3-8, 1894	Do. do.	Do.
31	Moradabad.	Jan. 3-7, 1895	Do. do.	Do.
32	Bareilly.	Jan. 8-13, 1896	Do. do.	Do.
33	Lucknow.	Jan. 7-12, 1897	Do. do.	Do.
34	Bareilly.	Jan. 5-11, 1898	Bishop Cyrus D.Foss / BishopJ.M.Thoburn	J.W. Robinson.
35	Shahjahanpur	Jan. 4-10, 1899	BishopJ.M.Thoburn	Do.
36	Lucknow.	Jan. 10-15, 1900	Do. do.	Do.

LIST OF LOCAL PREACHERS.

NAME.	ORDERS.	APPOINTMENT.
BAREILLY DISTRICT.		
R. Turner ...	Elder '95	Ujhani.
Fazl Ullah ...	,,	Budaon.
Govind Ram ...	,,	Binawar,
Gyan Masih	,,	Aliganj, Aonla.
Lakhan Singh ...	Deacon.	Ramapur, Shahjahanpur.
Sadal Singh ...	,,	Sahaswan.
Daniel Sigler ...	,,	Khutar, Powayan.
Kundan Lal ...	,,	Bareilly.
J. Robert ...	,,	Miranpur Katra.
Devi Din ...	Local Preacher.	Pasgawan.
Hemraj ..	,,	Aonla.
Kanahai Lal ...	,,	Faridpur.
Bal Mukand ...	,,	Do
Jai Lal ...	,,	Do.
Gurbakhsh ...	,,	Sadarbazar, Bareilly.
Khamani ...	,,	Bhamori.
Cornelius Singh ...	,,	Bareilly Theological School.
Chunni Lal ...	,,	,, ,, ,,
Ilm-ud Din ...	,,	,, ,, ,,
Ishri Dass ...	,,	,, ,, ,,
John Pusa ...	,,	,, ,, ,,
Munna Lal ...	,,	,, ,, ,,
Nanhe Lal .	,,	,, ,, ,,
Robert Poshan ...	,,	,, ,, ,,
Sohan Lal ..	,,	,, ,, ,,
Sadal Masi ...	,,	,, ,, ,,
Tara Chand ...	,,	,, ,, ,,
William Gulab ...	,,	,, ,, ,,
Ratan Singh ...	,,	,, ,, ,,
S. Bowen ...	,,	,, ,, ,,
I. A. Berket ...	,,	,, ,, ,,
J. Sukh Rae ...	,,	,, ,, ,,
Bansi Dhar ...	,,	,, ,, ,,
Bhola Nath ...	,,	,, ,, ,,
Baldeo Singh ...	,,	,, ,, ,,
Chandar Singh ...	,,	,, ,, ,,
Andaryas ...	,,	Bareilly.
S. Wilson ...	,,	,,
Ram Parshad ...	,,	Tilhar.
Debi Das ...	,,	Bilsi.
Dwarka Parshad ...	,,	Tilhar.
Gopi Charan ...	,,	Jalalabad.
S. L. Harris ..	,,	Pawayan.
Sohan Lal ..	,,	Shahjahanpur.
Karan Singh ..	,,	Bisauli.
Ram Dayal ..	,,	Bilsi.
A. John ...	,,	Islam Nagar. Bisauli.
Mohan Singh ...	,,	Faridpur.
Sobran Singh ...	,,	Data Ganj.

NAME.	ORDERS.	APPOINTMENT.
Hulasi	Local Preacher.	Aonla.
Misri Charan	,,	Bareilly.
Khurram Singh	,,	Binawar.
Lalji Mal	,,	Madnapur.
A. Forbes	,,	Bareilly.
Kallu Porter	,,	Khuda Ganj.
Bahal Singh	,,	Kachla.
George Luke	,,	Bareilly.
Kesho Ram	,,	,,
Jai Singh	,,	Shahjahanpur.
Attah Ullah	,,	Binawar.
Bhup Singh	,,	Tilhar.
C. M. Parmanand	,,	Budaon.
B. S. Ferguson	,,	Khera Bajhera.
Baldeo Das	,,	Kakrala.
Bhoj Ram	,,	Bareilly.
Dhappan Wilson	,,	Shahjahanpur.
S. C. Chatterjee	,,	,,
Samuel Jacob	,,	Bareilly.
Joseph Nelson	,,	,,
Devi Din	,,	,,
Moti Lal	,,	Nigohi, Shahjahanpur.
Heli Jacob	,,	Shahjahanpur.
Baisakhi	,,	Bareilly.
Kehri Singh	,,	Binawar.
Puran Mal	,,	Bisauli.
Sewa Ram	,,	Tilhar.
Prem Singh	,,	Powayan.
Yaqub Singh	,,	Bisauli.
Dal Chand	,,	Islam Nagar, Bisauli.
Cornelius Singh	,,	Bareilly.
S. Judd	,,	Shahbaznagar, Shahjahanpur.
Gulam Masih	,,	Powayan.
Rahu Singh	,,	Kundarya, Jalalabad.
Gokal Parshad	,,	Wazir Ganj, Bisauli.
Mohan Singh	,,	Bareilly.
Itwari Lal	,,	Kumargawn.
N. R. William	,,	Bareilly.
A. Peter	,,	Kamarlainpur, Shahjahanpur.
GARHWAL DISTRICT.		
E. Thomson	Elder '96.	Pauri.
Kwankin	Deacon '96.	Bungedhar.
Ghungar Money	,, '98.	Pauri.
C. Khiyali	,, '98.	Gadoli, Pauri.
Sangram Mani	,, '99.	Mandakhal.
Andriyas	Local Preacher.	Nandpriyag.
Lama Wilson	,,	Oak Glen, Pauri.
Bhajni	,,	Baqi Ajmere Dogadda.
Mohan Lal	,,	Upalda, Srinagar.
Dhan Singh	,,	Chopra, Pauri.
Tiwari	,,	Bharsar, Kainur.
Patras	,,	Lansdowne.
Daud	,,	Ramni, Nandpriyag.
Jerafu	,,	Deceased.
GONDA DISTRICT.		
Lewis J. McGee	Deacon '93	Nanpara, Bahraich.
Buddha Singh	,, '98	Ellenpur, Gonda.
Prem Dass	Local Preacher.	Rupaidiha, Bahraich.
Bhupal Singh	,,	Ikauna, Bahraich.

NAME.	ORDERS.	APPOINTMENT.
A. S. Wesley ..	Local Preacher.	Bahraich.
D. C. Richards ..	,,	Lachhmanpur, Bahraich.
Khandari Singh ..	,,	Birpur, Gonda.
Chhange Singh ..	,,	Balrampur, Gonda.
Lal Karan ..	,,	Gonda.
B. S. Benjamin ..	,,	Bahraich.
J. J. Todd ..	,,	Qaisarganj, Bahraich.
Dharam Singh ..	,,	Paraspur, Gonda
F. R. Wittki ..	,,	Colonelganj, Gonda.
Nattha Masih ..	,,	Pachpurwa, ,,
Ram Diyal ..	,,	Utraula, ,,
Ishri Dass ..	,,	Bishanpur ,,
Frank Peters ..	,,	Gorakhpur.
KUMAON DISTRICT.		
J. W. Todd ..	Elder.	Haldwani.
W. Pamuchai ..	Deacon.	Darma.
Gauri Datt ..	,, '94	Lobha.
R. M. Dass ..	,, '94	Naini Tal.
J. Barker ..	,,	,,
C. Wilson ..	,, '99	Gangolihat.
D. S. Hukill ..	,, '98	Lohaghat.
K. Wilkinson ..	Local Preacher.	Chandas.
Yusuf ..	,,	Dawarahat.
J. Abraham ..	,,	,,
Bijai Singh ..	,,	Ganai.
Bhawani Datt ..	,,	Lobha.
Yuhunna II. ..	,,	Kelani
T. W. Gowan ..	,,	Naini Tal.
Jai Datt ..	,,	,,
Mr. Anderson ..	,,	,,
Mr. Smith ..	,,	,,
Mr. Thompson ..	,,	,,
Chhidda Singh ..	,,	,,
Chanchal Singh ..	,,	Almora.
T. B. Kirk ..	,,	Pithoragarh.
A. Miller ..	,,	,,
Yuhunna I. ..	,,	Chandag.
Jawahir Singh ..	,,	Deolthal.
Santosh Ram ..	,,	Lohaghat.
Beer Singh ..	,,	Haldwani.
Chandra Singh ..	,,	Lohaghat.
MORADABAD DISTRICT.		
B. Mc.Gregor ...	Elder.	Najibabad.
Peter Merrill ...	,,	Sherkot, Bijnour.
Bala Dass ...	,, '93	Moradabad.
Gulab Singh ...	,, '95	Nurpur, Bijnour.
Mohan Singh ...	,, '94	Thakurdwara, Moradabad
Jhabbu Lal ...	,, '95	Seohara, Bijnour.
B. Robert ...	,, '96	Bijnour.
John Pusa ...	Deacon '93	Bairampur, Moradabad.
Kalyan Singh ...	,, '94	Kotqadar, Bijnour.
Dalla Singh ...	,, '93	Moradabad.
B. S. Budden ...	,, '96	Kanth, Moradabad.
Nadir Shah ...	,, '96	Bijnour.
Nanhe Mal ...	Local Preacher.	Moradabad.
Baldeo Pershad ...	,,	,,
Buddha Singh ...	,,	Bijnour.
Chhidda Singh ...	,,	Nagina.
Prabbu Dass ...	,,	Moradabad.

NAME.	ORDERS.	APPOINTMENT.
Patras I ...	Local Preacher.	Bilari, Moradabad
Sadhu Singh ...	,,	Dhampur, Bijnour.
S. Hastings ...	,,	Moradabad.
Buddha Cutter ...	,,	Bijnour.
Bahal Singh ...	,,	,,
Thomas Jacob ...	,,	Mofadabad.
Chirag Masih ...	,,	Chandausi.
Hiram Barrow ...	,,	Bijnour.
M. Johnson ...	,,	,,
M. D. Seymour ...	,,	Moradabad.
PILIBHIT DISTRICT.		
Kallu Singh ...	Elder.	Mirganj.
Ase Ram ...	,, '95.	Rampur.
Girdhari Lal ...	,, '96.	Nawabganj.
Moti Lal ...	,, '96.	Puranpur.
Kesri Singh ...	Deacon '94.	Pilibhit.
Jhabbu Lal ...	,, '96.	Bisalpur.
Ghasi Ram ...	,, '97.	Milak.
Kaliyan Singh ...	,, '99.	Shahi.
A. Lincoln ...	Local Preacher.	Fatahganj.
Bahadur Shah ...	,,	Khitausa.
Jhau Singh ...	,,	Gurganw.
Kallu Das ...	,,	Sirauli.
Sohan Lal ...	,,	Baheri.
D. R. Rodgers ...	,,	Pilibhit.
Karhe Mal ...	,,	Bisalpur.
J. Morgan ...	,,	Neoriya.
Ram Bakhsh ...	,,	Shahi.
Baldeo Das ...	,,	Madhkar.
Baljit ...	,,	Chhahra.
Gulzari Lal ...	,,	Fatahganj.
Har Sahae ...	,,	Miranpur.
Khiyali Ram ...	,,	Bisalpur.
Gendan Lal ...	,,	Amariya.
Moti Lal ...	,,	Shahi.
Lachhman ...	,,	Nawabganj.
Kandan Singh ...	,,	Baraur.
Chhadami Lal ...	,,	Lilaur.
S. A. Judson ...	,,	Gangapur.
Lachhman ...	,,	Tiliyapur.
Barnabas ...	,,	Rampur, Koli.
Nanhe Lal ...	,,	Deoriya.
S. Masih ...	,,	Pilibhit.
Munna Mahtah ...	,,	Kakrana.
SAMBHAL DISTRICT.		
Mouladad Khan ...	Elder '90	Sambhal.
Nirmal Singh ...	,, '95	Sharifpur.
Manphul Singh ...	Deacon '91	Rasulpur.
Lachhman Sing ...	,, '95	Rajpura.
Mathra Parshad ...	,,	Bahjoi.
M. S. Cutting ...	Local Preacher.	Sambhal.
Sukkha Singh ...	,,	Pithkhera.
Samuel Bernard ...	,,	Narainia.
John Little ...	,,	Markpur.
B. Milton ...	,,	Sambhal.
Fazl Masih ...	,,	Hayat Nagar.
R. White ...	,,	Babrala.
Chhote Singh ...	,,	Sirsi.
C. S. Hunter ...	,,	Sendhri.
P. S. Morris ...	,,	Amroha.
B. Benjamin ...	,,	Gangesri.
	,,	

NAME.	ORDERS.	APPOINTMENT.
OUDH DISTRICT.		
Phillip Andrew ...	Deacon '90.	Lucknow.
William A. Comfort ...	" '93.	"
Henry C. Sigler ...	" '93.	Bara Banki.
Mangal Singh ...	" '94.	"
Chhote Lall II ..	"	Unao.
Abdul Wahid ...	" '92.	Hardoi.
Qaisar ..	"	Lucknow.
Sadal Masih ...	" '93.	Shahabad.
J. Higginbotham ...	" '97.	Naurangabad.
Jiya Lall ..	" '97.	Dhaurara.
Jawahir Lall ..	" '97.	Sitapur.
Ajudhiya Parshad ...	" '99.	Misrick.
John W. Norton ...	" '99.	Rae Bareilly.
Yaqub Singh ...	Local Preacher.	Lucknow.
Prem Masih ...	"	Bara Banki.
Baldeo Prashad I .	"	Hardoi.
Daniel Richards ...	"	Lucknow.
David S. Paul ...	"	Unao.
Masih Charan John ...	"	Lucknow.
Tilok Singh ..	"	Unao.
Misri Lall ...	"	Hardoi.
John D. Flint ...	"	Shahabad.
Din Dayal ...	"	Sitapur.
Gurdayal Singh ...	"	Hardoi.
Harun Andrew ...	"	"
Boaz ..	"	Bara Banki.
Mohan Nathan ..	"	Unao.
Kesho Lall ...	"	Rae Bareilly.
Mohan Dass ...	"	Bara Banki.
Sharf Uddin ...	"	Rae Bareilly.
Nand Ram ...	"	Hardoi.
Nathaniel Hamilton ...	"	Lucknow.
Frank M. Lawrie ...	"	Hardoi.
Sundar Lall ...	"	Sitapur.
Bihari Lall ...	"	Bara Banki.
Henry D. Jacob ...	"	Rae Bareilly.
Ram Gopal ...	"	Shahabad.
B. H. McKaig ...	"	Lucknow.
W. E. Crawshaw ...	"	"
J. W. McGee ...	"	"
W. Alexander ...	"	"
J. F. Brown ...	"	"
John David ...	"	Bara Banki.
George Mayal ..	"	Khairabad.
W. M. Strete ..	"	Sitapur.
Ram Sukh ...	"	Kamalpur.
J. Todd ...	"	Lakhimpur.
W. Gunsolves ..	"	Sidhauli.
Baldeo Prashad II ...	"	"
Benjiman Cornelius ...	"	Lakhimpur.
Nanhe Lal ...	"	Bara Banki.
Isaac R. Mayal ...	"	Lucknow.
Bhola Nath ..	"	Gola, Lakhimpur.
J. Jonathan ..	"	Hardoi.

Presiding Elders' Reports.

BAREILLY DISTRICT

REV. E. W. PARKER, *Presiding Elder.*—There are twenty-one circuits in this district. Three of these, *viz.*, Bareilly, Shahjahanpur, and Badaon, are sadar cities, *i. e.*, stations where Europeans reside. In these our educational and other institutions are situated.

At Bareily are the Theological Seminary and Woman's Training School, the Girls' Orphanage, a Middle School for boys, and the Hospital and Dispensary for women and girls.

The Theological Seminary has in attendance fifty-six pupils. It has a regular three years' course of study and is giving our Church in India a trained ministry. A class of seventeen graduates goes out this year, and the men will go to different parts of India. We secure for this school two grades of men—one from our schools, who pass the full entrance examination, and another from among tried workers now in the ministry, who can greatly profit by the drill of the seminary. Dr. Scott, who has had so many years of experience in this institution, is still at its head.

The Woman's Training School, under Mrs. Scott, is a branch of the seminary and gives efficient training and drill to the wives of the students, that they may be prepared to be successful workers with their husbands when they go out.

The Girls' Orphanage averages about 300 girls. The number now on the roll is 290. Five have married during this year, and two are in the Medical College at Agra.

Miss English, who has for many years done excellent work in the institution, has been compelled to take leave for a season. The school is fortunate in securing Mrs. Wilson to fill the Superintendent's place. All the work will be safe under her direction. The Educational Department is doing well under the charge of Miss Loper and her assistants.

The Hospital and Dispensary for women is still in charge of Mrs. Dease, M. D. The training class being prepared for future medical work now numbers eighteen young women. There have been during the year 160 patients treated in the hospital, and 496 visits have been made to 319 houses to attend women and children. The number of treatments in the dispensary has been 16,850, making a total of 17,506 treatments. Rs. 650-8 have been received in fees. A good year's work surely.

At Shahjahanpur are situated the Boys' Orphanage and Industrial School, a Boarding School for girls, a Widows' Home and Industrial School for women, and a Middle School for boys. The orphanage is still doing good work. All the boys learn to work, either at some useful trade, or at gardening, farming, helping about the dairy or learning to be house servants. All also receive an education according to their ability. The fruit of this institution is seen everywhere in good men. Some of our best preachers, best teachers, and best business men came from this school. Brother and sister Blackstock are still in charge.

The Girls' Boarding School is quite full, numbering about 120 on an average during the year. The girls are mostly from the farmer class and the training is practical, according to the needs and ability of the girls. We rejoice in the arrival of Miss Organ from America to take charge. The Industrial Home in connection with this school is giving instruction to young women, widows, and others, to fit them for future usefulness in Christian homes or as teachers.

At Budaon there is a Girls' Boarding School similar to that in Shahjahanpur, and a Boys' Middle Grade School. The Boarding School was until October under the charge of Miss Green, but on her going home Miss Curts took over charge and is rendering efficient service. The school is rapidly increasing in numbers at present and we hope that it may soon be full again.

The Boys Middle School is of the same grade as are those at Bareilly and Shahjahanpur. At Budaon and Bareilly there is a boarding house for Christian lads connected with each school. The design is to give our village Christians an opportunity for educating their boys In these schools the non-Christian lads are in the same classes with the Christian, and all are taught exactly alike. The Bible is regularly and carefully taught. Many of the non-Christian boys are regular in attendance at the Sunday School.

For all these institutions we have three foreign missionaries and their wives, five missionaries of the Woman's Society, and a full staff of assistants and teachers.

The Circuit or Evangelistic Work is divided into twenty-one circuits. Two of these circuits are in charge of missionaries, who also have charge of institutions. One is under a missionary who is free for evangelistic work, and eighteen are under Hindustani preachers-in-charge. The missionary force for the evangelistic work in this large field of over 2,000,000 of people, therefore, consists of the presiding elder and one other missionary and their wives, and two lady missionaries. These twenty-one circuits are subdivided into one hundred and twelve sub-circuits, each of which is under a sub-pastor who resides within his own special charge. These pastors are doing special work in 1,653 villages where Christians or inquirers reside, though our 14,427 baptized Christians live in 1,371 villages, giving an average of nearly 15 villages and, including inquirers, 150 persons to each pastor. These preachers-in-charge and sub-pastors go to their work systematically, two or three villages being set apart for each day. Most of the villages are thus visited weekly, though distant ones are reached but once in two weeks. These pastors teach the people to pray, to sing, and to live according to the teachings of Jesus.

In many of the villages the Hadis (class leaders) are learning to do their work. The work we try to teach them to do is for each to collect the people in his village every evening for singing and prayer—a general family worship. As the Christians usually live together almost in one yard, this is easy where the willingness exists. These leaders can also aid much in collecting the pastor's salary, and in removing old customs and establishing the new, provided that they are all right themselves. There are at present 908 Hadis in the district. There should be more, and all should be better taught, but these systematic plans grow slowly. Not one of these men receives any thing for the work he does.

No one who has never had experience in teaching converts where they come in numbers from idolaters, can at all realize the difficulty of teaching the new Christians and inquirers regular habits of prayer. An idolater does not pray in the Christian meaning of prayer. He bows down with his head to the earth before an image, he pre-

sents an offering, performs ceremonies or makes a vow, but has no habit of prayer. Hence converts, except those who come into constant contact with ministers and meetings, learn to pray very slowly and after much urging and teaching. During the past three years the importance of teaching the people to pray has been kept before all the workers constantly. "How many of your people can pray," has become a regular quarterly conference question. "How many of your leaders hold prayers with their people," is another. From this is seen more clearly the importance of these leaders and of their special work of gathering their classes for prayer. This plan for Hadis better taught than their associates may help much in solving the problem of village self-support, for with a Hadi in each village who will pray and sing with the people, less preachers will be required and more villages can join in supporting a pastor.

The two lady Village Evangelists, Miss Wilson and Miss Ingram, with their assistants, have done very valuable work during the year. Their systematic plans for training their workers, and their own personal visits to the village Christians, is leading to excellent results. Mrs. Hewes is also rendering efficient aid in directing Evangelistic work among women, and Mrs. Parker has during the year visited and aided in the work of each of the country circuits.

The special services in connection with our quarterly meetings, the special teachings at our workers' meetings, and the services at our camp meeting, have all combined to the quickening of the spiritual life and growth of our preachers and people. We are making special efforts for the regular instruction of the younger men and their wives who are in the regular work. During the rainy season a class was gathered at Budaon and faithfully taught. During the coming year one class of at least twenty young men and their wives will be gathered at Lodipore under Bro. Blackstock, and a second class at Budaon under Bro. Hewes So that about forty young workers with their wives will receive three months teaching and drill annually.

All the workers have studied the Gospel of Matthew and the Acts of the Apostles during this year and examination have been held monthly by the preachers-in-charge, seven chapters being set apart for each month, and a more general examination was held at the workers' meetings. For the coming year the Gospel of Luke and Ephesians are set apart for study. The object of this plan is to create and enforce habits of Bible study.

Our Primary Schools are not as efficient as we would make them. They are doing a good Evangelistic work and about 2,400 children are being taught to read, write, pray, sing and live like Christians.

We are continuing the efforts towards securing some aid for the pastors from each Christian and we can report progress, though not complete success. Twenty persons are supported by the pastor's fund, but some of these receive but from Rs. 4 to Rs. 6 per month. They are, however, quite as well supported as are the people who pay them.

Were I asked for the most encouraging features of the work in this district I would say: 1. The growth of the workers in knowledge, Christian experience, worthy living and working efficiency. Many are still weak but they are growing. 2. Our educated Christian young people. At our *melá* League quite 450 of these were present and conducted their own services. Every part was worthy of Christian youth. It was the great day of the feast, from 1,200 to 1,500 persons being present. 3. The preparation of the class leaders who will lead the people in praying, singing and right living.

In every effort in this work of the past year two objects have been kept in view. A present needed blessing and help, and a preparation for something better next year.

GARHWAL DISTRICT.

Rev. JOSEPH H. GILL, *Presiding Elder.*—Garhwal has seven circuits with over 20 sub-stations. We began the year somewhat crippled for funds but not so much so as to seriously hinder our work. Indeed we have collected in subscriptions a sum at least equal to any former year. Twice cholera appeared, once in the village that divides Chopra from Gadoli, and in a few days seven persons died. A sequel to this sickness resulted in the death of a Christian artizan who was the breadwinner for a large family and a most worthy Christian man. God seems to use these serious events to make hard hearts tender and each occasion of this kind opens a door of hope, by means of Christian charity and Christian sympathy extended to those who suffer, which can never be shut. These opportunities we have carefully availed ourselves of.

Our Dispensary with but little financial aid and with small equipment has nevertheless done great good; more indeed than in any other recent year. The man who has been compounder for years past, and who served to the best of his ability, contracted severe sickness and died at his post. A most promising and useful Christian teacher also died during the year. He was a kind of genius in his way, and in his death we mourn the loss to our church of a young man of more than common ability.

Our relations as a Christian community growing up in their midst, to the inhabitants of the district continue to be happy and friendly and our aggressive work provokes no great opposition, although there be some here, as everywhere else, who regret to acquiesce in its progress and success.

We have aimed to influence a wider area by scattering our forces. It may be that victory will be hastened thereby, for there is a proverb which reads "Divide and conquer." For the present at least the headquarters at Chopra has suffered by diminished numbers, because we generously parted with our choicest workers to enrich and to cultivate outlying places. My own touring among these outstations has convinced me that we have not made a mistake by planting these little centres of Christian influence in a score of places, for each is a power for good. Sickness and the season being reckoned in, I have toured among the people and kept as much as possible in constant communication with the preachers-in-charge of the circuits. They too have faithfully itinerated in their own circuits and have, nearly all of them, done a grand good work for God and humanity, imbued as they are with the Spirit of Christ.

Consecrated and self-sacrificing native ministers are the hope of our church in India: our ministers in this district, with one single exception, are men born and brought up in Garhwal.

The demand that exists for little village schools is such that we cannot afford from the small funds at our disposal to fully meet it. All classes of people ask for schools and for teachers We are raising up Christian teachers and have several ready now. No place, so far, entirely supports its teacher without mission help.

No agency for good that we employ exceeds in permanent value the village school. Our pupils, whether they become Christians or not, ever afterwards are our friends, and it is a pleasant experience, to the missionary to have visits from and to receive letters from former pupils. Four worthy young men were this year recommended from Garhwal for the Bareilly Theological School. A large Hindu school will by and bye certainly be started in Garhwal. Indeed the promoters of the scheme offerred the headmastership to one of our valued native ministers, but we cannot spare him from the charge of his circuit for that work. I have given my endorsement to this

rival school because I plainly see that the Government will not generously support our school. Our diminishing grant has been cut almost yearly and each time of late without the consent of the European Inspector and without his knowlege. But the Government educational department cannot be depended on to support our school by giving us a liberal grant-in-aid. Zeal for their own institutions prevents this. It seems to have been their aim o reduce the cost of maintaining aided schools At all events an additional, and a new, school of high grade under Government management will promote the welfare and civilization of the people here, and in this I rejoice.

As for the mission, we can now pay a headmaster only one-third the salary which we used to pay. Reduced mission appropriations have brought about this result. But we have nevertheless maintained the grade of the school and this year we passed four boys in the English Middle examination. Taking an average of seven years we have passed more than the 25 per cent of the candidates sent up in the grade named above.

In two out-circuits, namely, Ramni and Kainur, new buildings have been erected during the year Still the Ramni preacher-in-charge is without a proper shelter The chapel at Paidol has been reroofed. We always need a small sum in our annual appropriations for repairs of mission buildings. For a few years past this has been withheld owing to scarcity of money: of course buildings detereiorate under these circumstances. Since the Gohna flood we have never seen the time when we could get an appropriation to make good what we then lost, but we live in hope.

The Bible Society has generously supported a colporteur for us during the year. He has moved among the people in all directions and sold a number of copies of the Word of God. All our preachers without exception have helped to distribute tracts. In some circuits thousands have been c rculated.

Our District conference and camp meeting recently closed was a season of rich blessing, and all who attended seemed to partake of the blessed influence of God's Holy Spirit there poured out on us in the meetings.

The death of Mrs. Amrita Chowfin, wife of Rev. David Albert Chowfin, made a deep impression on the people. With some premonition of the approach of death, Mrs Chowfin used her remaining strength for months before she died in visiting neighboring villages, and many women were deeply touched by her testimony for Christ. She herself had drunk in the Christlike spirit of Miss Mary Budden and Miss Phœbe Rowe and the influence of both characters showed itself in the force and sweetness of her decided Christian life

Dr. and Mrs. Ashe are remembered among us although the year witnessed their transfer to efficient service elsewhere. The first printing press that was ever in Garhwal, and the only wheeled vehicle that ever found its way into the interior, are, among other things, monuments to Dr. Ashe's work.

The Woman's Foreign Missionary Society's buildings at Gadoli (Oak Glen that part is now called) are ready for dedication. Much credit is due to Miss Kyle for her constant labors for their completion. A long felt want has certainly been met in the erection by the women of these buildings. The future church will have reason to remember Mrs. Gill, too, through whom this blessed work was begun.

I cannot refrain from mentioning a visit, during the year, of Dr. Parker and Rev. J. H. Messmore. During their stay of ten days we had, as occasion offered, religious services which were

well attended. When Bro. Mssmore lectured in our chapel almost all the Government officials in Pauri were present, and our chapel was filled, the chief priest of a neighboring Hindu temple being also in the audience.

I thank God for health preserved and opportunity to work for him still given, and I am glad to record my conviction that Christ and his cause have a deep hold on the attention of a goodly number of the native people here for whose evangelization and conversion to Christ we are spending our lives.

Lansdowne Circuit.—The preacher-in charge of this circuit writes: "I made a tour of this circuit with my family and spent nearly three months thus, visiting also Kotdwara and the Bhabar. Many Chamars besides Kumauni and Garhwali hill men now live there. These people seem hungry for salvation. I am sure if the church becomes permanent in its work here the people will support the gospel without outside help I wish to win the Bhabar for Jesus. We have witnesses for Christ in four places in this circuit There is a good work among the mehters in Lansdowne, for many of that caste are at work there. The Mission Dispensary, in my charge at Pauri, has also done good work during the year. The people on all sides come for medicine and it exercises a great influence for the religion of Christ. I pray that they may show an equal anxiety for obtaining forgiveness of their sins that they show for obtaining help in sickness.

Bainoli.—Rev F. W. Greenwold writes: "Bainoli circuit is comparatively new. The country all around is thickly settled, but Brahminical influence has bound the inhabitants in fetters of caste which it is difficult for man to break. There is however hope of fruit in our labors, for people listen attentively to the doctrine of Chirst. There are people who have come to recognize their own bondage and who long for the day when they shall be liberated from these binding customs I pray that the Lord Jesus many give me such wisdom that I may overthrow the works of atan and have victory in bringing these precious souls to Christ. I am hoping to have additional helpers sent to labor with me I daily teach the Bible. My wife daily teaches women and children. I visit the near villages, and several have requested me to open schools. I have attended *melas* and keep up Sunday School and Sabbath services and find great help in my work by distributing a little medicine."

Kainur Circuit.—Rev D. A. Chowfin writes: This circuit comprises seven sub-stations and ha a population of 70,000, of whom only eighty are Christians. The brethren in their several charges hold religious meetings and visit Christian and non-Christian people. In many places faithful and conscientious work is visible. We have preached the gospel continuously, preached the gospel which in due time is sure to bring forth fruit. Nearly three hundred children study the word of God in our Sunday Schools I have paid special attention to scripture teaching, and the building up in character of our Christian people. We have faithfully continued to distribute hundreds of tracts and pamphlets The distribution of medicine, as far as our small resources would allow, has proved a great blessing to the people. The Sabbath has been strictly observed as far as I am aware. This year both I myself and the work here have sustained a heavy loss in the death of Mrs. A. Chowfin, my dearly beloved wife, who was greatly interested in Christ's work here, and who worked enthusiastically in it for her Saviour. She is now happy with Jesus, whom she devoutly served and loved while on earth My earnest prayer is that the blessing of the Lord Jesus many rest now and evermore upon his people and work.

Ramni.—Rev. Sabine Mansell writes: I have spent a good deal of time this year erecting a Butler Chapel at Ramni. It has a verandah

on two sides and two small rooms adjoining the room for meeting. It is very difficult to build properly in this place. I myself was coolie, overseer and engineer. I tried to make the best kind of a house with the greatest economy. When storms came I could hardly sleep for anxiety lest rain should damage the walls. When I heard small landslips in the neighborhood, I feared the walls had fallen. I was tempted to continue the work on Sunday. Then I said, Everything is in the hands of my Lord. He will do whatever is good. No work was done on Sunday. I simply prayed and left everything in the Lord's hands and no harm came to the building. Sunday services sometimes had forty persons present. I have kept up daily meetings and visits to Ramni and Guni people. I have visited neighboring villages, taking with me medicine for the sick. On these occasions I preach Christ to the sick. Some three hundred people have received medicine from me this year. People in sickness always welcome our visits. Our Day School is as usual. I have had the teacher take villages separately and teach a few boys continuously for a while, and then they join our school in Ramni. After they completed reading the Hindi Primer, Paro Daud made a tour to the north of Ramni, and also to places lower down in the valleys. Bro. Andrias has done good work among the pilgrims passing Nandpriyag.

An apostate European from Benares visited Badrinath during the year and imitated Hindus in their customs, but it was plain by the suspicious reception he met with among the Brahmins at the shrines that he was unhappy when he was returning. I travelled on foot some 250 miles to conferences, besides my tours in my own circuit. I had had very few baptisms but the seed of the Gospel is being scattered and my faith says we shall in time reap the harvest. The people cling so tenaciously to their gods that it is hard for them to accept the new doctrine of the Lord Jesus Christ. They cannot easily distinguish between what is false and what is true. They think it a mark of friendship to use foul language to an acquaintance, and that a man who does not worship idols is a good for nothing fellow. Our Christian community is 23. We have several enquirers. May God bless this land of heathen temples and hasten the day when thousands and thousands will bow before the throne of God.

GONDA DISTRICT.

Rev. W. Peters, *Presiding Elder*.—I thank the Lord that he has preserved us for another year in His service, and has bestowed heavenly blessings on the workers of this district. This is proved by the result of the work, for there is no place in which the preachers have not attended and obtained some fruit of their labor. In every place and from every class people joined the fold of Christ and received spiritual blessings. I thank God that all the workers have done their duties in His love and fear.

The spiritual condition of the Christian communities is very good. During this year I visited nearly all places on my district two or three times and held revival meetings with the help of the preachers. These meetings proved a great blessing, and many received new life and strength.

The Lord has graciously appointed this place as a basis for reaching the unopened country of Nepal. It is hoped that the preacher of this place will soon set up His blessed banner in that country and win it for Him.

During this year I was on tour over five months in different places and preached among Christians and non-Christians with the

help of workers. There have been 95 baptisms up to this time; still the year has not ended, and there are many enquirers who are expected to be baptized very soon

All the schools appear to be improving, and they are in a better state than last year. The Sunday schools show an increase in numbers. In no way are the boys neglected: in fact, many non-Christians begin to acknowledge Christ and sing His praises in school.

The Epworth League work of this district is very strong, and supports the work of the King efficiently. It is a great help in our work and every member is a true soldier of Christ.

This year the District conference and camp meetings have given us great spiritual blessings and assurance, and many threw themselves at His feet and presented themselves a living sacrifice, and resolved to work with all their might to bring others into the kingdom of Christ. It is hoped hese will prove faithful and loyal servants for the Master's work.

This year we worked hard in the interest of self-support and pastor's fund, but were not quite successful, though there is an improvement.

The temporal condition of the church is not very good owing to the famine which is continuing still. It does not appear what the Lord's will in the matter is, but He doeth all things well. However, there is a great advance in giving, and we are improving in this also.

We are very thankful to the Lord that not a single Christian fell away from Christ, but all remained strong and loyal.

The W. F. M. S. workers also did their work with all their might. We are all following the footsteps of Christ and hope for a speedy victory.

KUMAON DISTRICT.

Rev. S. KNOWLES, *Presiding Elder.*—(Because of the long continued sickness of the presiding elder this report has been collated at his request by N. L. Rockey.) The work of this district lies partly in the mountains and partly in the plains at the foot of the outer range. This latter is a very malarious region and is entirely unfit for European habitation, except from December to March, when the climate is very fairly pleasant. In this region we have an extented work that is under the direct supervision of the presiding elder and several Hindustani workers. According to his custom Brother Knowles spent the months of February and March in this region, visiting a number of the stations, but was stopped by an attack of sickness from which he shortly recovered, and afterwards officially visited Dwarahat and spent three days there. Then came the trip to the presiding elders' meeting at Moradabad and the regular round of duties at Naini Tal, up to and including the Finance Committee early in August Returning from there he was taken with a severe and extremely painful illness that confined him to his bed for three months and necessitated his giving his work for the remainder of the year into other hands. A division of the labor has made it possible to keep up all the work to the present, but the whole district staff has been overworked and deeply sympathize with their presiding elder in his desire to do the work of an evangelist up to the full measure of his love and great ability.

Dwarahat, including Lobha.—Rev. N. L. Rockey reports: "Last winter was a hard one in the hills. Snow lay in the passes and for weeks the roads were all but impassible to the scantily clothed

and bare-footed coolies that we have to depend upon to carry bedding, provisions, wife and children over these difficult roads. We returned home from conference by March 3rd and in a week more I was out on my work visiting old fields and exploring new, where missionaries have been and where they have not. We preached to people who had never heard the word: some of whom had never seen white faces. Yet we were nowhere further than 30 miles from home These valleys and hills are so intricate that no one could cover all the possible places in a circuit of 50 miles from home in less than a fair lifetime. It is seldom that we can make over 15 miles a day and the average is much less. I have visited all the work and traveled, up to this writing, over 750 milles on my little pony "*Jim Hippos.*" This means not less than fifty days in the saddle at the rate of 15 miles a day, and an absence of much more than that many days from home. I and *Jim Hippos* shall probably have 200 more miles of travel and twenty more days away from home before the year is out. This counts only the mountain travel and days away from home during the period we have been in the mountains. Add to this the two months we were compelled to be away from home during the winter, and it does not give me a surplus of time at home for the heavy correspondence and written work that falls to my lot.

It has been a year of sowing: little is the visible harvest, but it is not ours to bring the fruit. Our medical work is successful as ever, our schools are on a better basis than last year. The boys' school has been acknowledged with a grant from the government. For years we have had no help or sympathy from the Government in our school work. We have occupied one new station this year and have another under advisement. All this we have had to do on diminished appropriations and with a smaller staff of workers than we had last year. Our God has supplied all our need according to the riches of His grace in Christ; the word has been faithfully preached in church, school, and village fairs, as well as to hundreds of wayside travellers. We have faith that the Master will see to the fruitage."

From Haldwani, the centre of the Bhabar and Tarai circuit, our Hindustani brother, J. W Todd writes: "We have preached in the villages far and near and in our school-house at Haldwani. Besides this I have taught regularly in the school. I was on tour eight weeks and visited sixty villages, and in these preached over 200 times. I sold and distributed a large number of tracts. I have been much in my study, trying to fit myself for better service. In all my work I have tried to redeem the time. We have met our apportionment in the various collections and there have been 13 added to the church by baptism."

Brother Todd is a very acceptable worker and deserves much credit for remaining so faithfully at his post in this most malarious region of the mission. His lot is not to be envied by any one.

Brother Benjamin Patrus, an efficient Hindustani brother, has charge of the circuit of Pithoragarh and reports for that work, including Gangolihat and Lahughat. There work is nine days' march from the plains, in a very important agricultural centre, where the influence of the European and plains element is less felt than in other places of our work. Miss Annie Budden is his active coworker in this field. She has charge of the women's home and farms, the girls' schools, and she ably assists Brother Patrus in all the evangelical work throughout his extensive circuit. Her report is sent separately to the Women's Conference and appears in full in their minutes.

Of his own and his brethren's work Rev. Patrus writes: "I am just in from the second round of visits to all of the nine out-

stations of this circuit. It has made many weeks of travel and hard work. We have carried on 24 schools, in all of which the Bible has been faithfully taught. I kept up my travel as long as it was practicable and then in the rains we called all the workers, their wives and children, into Pithoragarh for about two months of constant school and religious instruction. Miss Budden gave daily instruction on Bible themes and we had services of a revival nature morning and evening. There was undoubtedly great good done the workers in fitting them both spiritually for their ten months' life off by themselves among their heathen neighbors. It does people good to know that they, although isolated, belong to a large community.

Our people have given liberally for all the causes they have been called upon to support. They have supported their own pastor and in addition to the regular work have raised money to build a home at Lahughat, which we have opened as a new station with one of the brethren we sent out from Pithoragarh. Our 17 Sunday schools have been kept up, and we see that the people are gradually losing confidence in their idols and in the priests who serve them only to destroy them. Within the year 43 have been added to our community by baptism, and others are inquirers, whom we pray God we may soon number among the elect."

Ramnagar Circuit presents no report. Its preacher-in-charge within a few months past has left his work, not exactly like Demas forsook Paul, but with kindred reasons. This leaves a large circuit unprovided for, but we hope that the cold season will find some provision for it.

Rev. H. K. Wilson is in charge of Bhot circuit, which lies beyond Pithoragrah, and extends over the snowy ranges to the borders of the two closed lands—Nepal and Thibet. He is a man of remarkable courage, who was born in these mountains, and knows the people and their ways as a European could not. He had, in the large tract given him to work for the Master, only a few scattered native helpers and Miss Sheldon, M. D., and Miss Brown of the Women's Society. These faithful workers hold these very difficult outposts. They must be much on the move and have several homes at different parts of their work

A summary of Dr. Wilson's interesting report is appended:—"Returning on my way from conference, I spent a few days with Christian and non-Christain neighbors and friends at Dwarahat and Almora. I left my children at Almora for the year and pushed on to my work. I found my nearer station workers at their posts and doing well. Schools were being taught among the temporary residents. I finally reached Darchula, our cold-season head-quarters. Here I found Miss Sheldon and Miss Brown, who had preceded me, and the workers who had held the place in our absence, all well and busy. I remained here some days while we held special services and planned for the year's work. While at Darchula we frequently came and went among the Nepal people who live across the river. Darchula is low and hot. Soon the people began to move to the higher mountains with their flocks and herds. So on we went too. Chaudas, our summer home, was 19 miles further on. Here we paused for some days, preaching, teaching and holding special services. There was work to be done on our land and our homes needed looking after. (The ladies' work is self-suporting in a large measure. They by thrift in cultivation and dispensing medicine and instruction get their own support. They live at Chaudas.)

Leaving Chaudas, I took with me a young man, a convert of last year, who has been under instruction all winter with Brother Wilkinson, and went on up towards Thibet, 25 miles to Buddhi Talla

Byas. Here I had left a teacher, whom I found at his post. Five miles further on I arrived at Garbiyong, where I keep my summer head-quarters. Here I remained working until June 25th, when I was joined by Miss Sheldon, M. D., Miss Brown and Miss Lauck (a visitor for health's sake from N. I. Conference). Together we spent some time on the borders of Nepal, and went on up through the Tinkar Pass, where we were for a while on the Thibetan border and could view their land. We met and talked with many of them. This pass is 19,250 feet above the sea, and we had plenty of snow to go over there, even in midsummer. After a circuit in this part we came into Leipu Pass, 18,420 feet high, and thence worked our way back, sometimes in British territory and sometimes in Nepal.

We used to get 12 rupees a month for the school work, now we have but eight. Somehow we have managed to keep up the work, but we are greatly distressed for funds for these difficult places. We have had six schools with 154 learners: 11 Sunday schools with an attendance of 220. One boy has been baptized; there has been one marriage according to Christian rites. (The most difficult thing for this people is to give up old marrige customs.—Ed.) One person has been taken into full connection, one has gone to heaven. We have met our collections and tried to do all our work faithfully. There has been no presiding elder's visit in this circuit this year, his sickness having kept him away. Amid discouragements the work has been sustained and we have some fruit to our ministry."

Naini Tal Circuit is in charge of our veteran missionary Dr. J. L. Humphrey, who, with Bro. Knowles, the presiding elder of the district, was Dr Butler's earliest co-worker and baptized Zahur-ul-Haqq, the first convert of our mission.

Dr. Humphrey writes: "The year now closing completes my fifteenth year in Naini Tal. My residence here extends over a period of nearly forty-three years. Dr. Butler, Mr. Pierce, and myself arrived at Naini Tal, with our families, about the 20th of April 1858, having made the journey through the mountains from Landour, as Rohilkhand was still in the hands of mutineers. Naini Tal is therefore our oldest mission station and marks the beginning of our work in India. In this long period the work here naturally has undergone many changes. The Hindustani service first began in a sheep shed, has been regularly continued from that day to this, and has become a service of much interest and importance. The pastor, Rev. B. M. Dass, has rendered good service during the year, and has faithfully cared for every department of the work under his charge.

The English service was begun in Dr. Butler's parlour at the same time as the Hindustani, and has been continued to the present time, and has been the means of spiritual benefit to many souls, some of whom are now in heaven and many are scattered in widely distant parts of the world. My work has been chiefly connected with the English Church. Our congregations have been large and attentive. It has been to me a great privilege to preach to so many bright intelligent young people to whom India is home, and who will spend their lives here. If inspired by the Spirit of Christ they may do a vast amount of good. I have never had a more responsible charge or one that has more deeply interested me. Many very intelligent young people connected with the Bengal command are identified with us; these with the young people in our two excellent schools, Oak Openings and Wellesley, and the outside community, make up a congregation that any pastor might feel it a privilege and an honor to minister to. I am now closing five years' continuous abour with this church and congregation. They have been years

of precious and happy service for Christ: their memory will be fresh and delightful to me to the end of my life.

I must add a few words about our native boys' Anglo-Vernacular School. Mr. S. B. Singh resigned as headmaster at the beginning of the season and Mr. E. Johory was secured in his place.

The school is now recognised as a High School. The attendance has been quite as large as in any previous year of its history, the fees collected have been larger than ever before, and we are anticipating better results in the examination soon to take place than before realised.

The work of the Woman's Missionary Society has been efficiently conducted under the direction of Mrs. Wilson, with an efficient staff of assistants.

Sunday Schools.—Of these we have had three in number. One in Hindustani, which has done well under the direction of Mr E. Johory Two in English, one of which has been held at the church and composed of the older girls in Wellesley, the boys of Oak Openings and children of families residing in Naini Tal. It has been a well-ordered and efficient school, and has received commendations from eminent Sunday School workers like Rev. Dr. Scott and Rev. Mr. Burges, Secretary of the Sunday School Union for India, who visited us during the season and rendered very valuable service in the interests of our young people. The other has been held at Wellesley under the charge of Miss Sellars and has been composed of the younger pupils of Wellesley. It has been in every respect an excellent school. The system of Bible instruction pursued by Miss Sellars is worthy of the highest commendation.

Our two schools, "Oak Openings" and "Wellesley," are closing a very successful season. A report from the principals is appended herewith. The great importance of these schools cannot be over, estimated. They are destined to fill an important part in the future of our church in this country.

Wellesley, under the very able management of Miss Easton, has gained a very high degree of excellence in every respect. Educationally, it is not excelled by any school in India. Financially, I doubt if it can be equalled. Its magnificent property and equipment are free from debt, and the rental of two houses is now available as endowment, and this will be materially increased in the near future, if the life and health of the principal is continued.

I trust that "Oak Openings" under the management of Dr. Butcher, its present principal, will in a few years to come be able to rejoice over like success. Every energy should be directed to paying off its debt and to paying the debt on the Poplars estate as an endowment, and its financial interests will be assured.

As this is my last report, in all probability, of the work in Naini Tal, with which I have been so long connected at different periods, I desire to add my appreciation of the generosity of Mr. Craven in making over the Poplars to us in the interests of Oak Openings.

True it was heavily incumbered, but it might have been sold for more than the incumbrance, and this inures to the benefit of the school."

India's greatest need is Evangelical Schools. They that educate the ruling classes in any land have great power under their control for good or evil. It is a sad fact that evangelical Christianity is not in the lead in education in this land. It is passing strange that there is such apathy on this subject. India has many thousands of European youth to educate, and among them there are several thousand children of Non-Conformists, who do not believe in a State Church and are strictly opposed to the Romish tendencies of the High Church parties who control all so-called Government

institutions and teach doctrines that evangelical Christianity believes to be pernicious in their effects. Yet these people have made no effort to have schools which they consider safe places to which to entrust their children for months out of each year. Were it not for what American Methodists are doing in this line, there would be no school where we can send our boys. Romish schools, with the influence of the Government behind them, flourish in numbers and influence. It behoves intelligent Evangelical Christians to have a care for the school question, as well as for the question of the ownership and use of chapels.

Oak Openings Boys' High School, under the efficient care of Rev. J. C. Butcher, situated in the healthiest part of beautiful Naini Tal, is a safe place for boys. Its boys are known for their robust health and gentlemanly character. There ought to be 150 boys benefitted by it yearly; and there would be if the people who desire a safe school could and would learn of its existence.

Dr. Butcher's and Miss Easton's reports ar attached herewith.

"The Boy's High School at Oak Openings, Naini Tal, has had a pleasant and prosperous year under the direction of Rev. J. C. Butcher. Sixty-eight pupils have been enrolled, of whom all but two were boarders. Eight boys passed the Government examinations last year, four of whom were sons of our missionaries. The school has now reached a self-supporting basis, but it needs a new building for a chapel and recitation rooms. It also needs about 20 scholarships to enable it to educate the sons of poor Methodists, and to compete with its Roman Catholic rivals who are educating 40 per cent of the children of Europeans in the North-West Provinces. About Rs. 5,000 ($1,500) would endow a full scholarship, and a less amount a partial scholarship."

"The Girls' High School has enjoyed a prosperous year. It has had its full complement of boarders, one hundred, and quite its usual number of day pupils, about twenty. Its staff has been complete and efficient. Its passes in the VIII, VII, and IV Standards were very satisfactory, with one additional Government scholarship, making seven, a higher number than any other school in the province draws. It also draws Rs. 4,500 per annum grant-in-aid from Government. This, with rents from its two houses, enables it to meet *all* running expenses, to keep up the property, making from time to time improvements, and to have a margin for mission work. It has this year, as usual, had both underpaid and free pupils.

Financially and educationally the school is in a satisfactory state of efficiency. Morally and religiously we believe it is doing its part of mission work. Improvement in habits, in conscientiousness and in character are observable and remarkable. Not that we have already attained, but we press on toward the mark of the prize of our high calling in Christ Jesus."

MORADABAD DISTRICT.

REV. J. W. MESSMORE, *Presiding Elder.*—Temporal interests and necessities are not so important as those of eternity; but, being more urgent, they demand attention first. The failure of the rains in July, August and September, and the consequent loss of the autumn crop, together with the prospective loss of the spring crop of 1900, have developed a condition of scarcity which is fast advancing to distress. Where it will stop, no one can tell. The severe famine in adjacent territory on the west increases the scarcity here. I write at the close of November 1899. Six months hence the agricultural situation will be much worse than at present, and the outlook for 1900 is gloomy in the extreme.

The people, however, do not trouble themselves much about to-morrow's needs. In this they are happier, and perhaps wiser, than those who carry double burdens by adding to-morrow's cares to those of to-day.

In the month of October I visited all the circuits of the district, except two, and held all the quarterly conferences. I was impressed by the general tone of hopefulness concerning the work, which appeared in all the reports of the preachers-in-charge. With general unanimity they affirmed that there had been real progress during the year. Not progress in education, for the village schools are nearly everywhere lamentable failures, mainly because the people are too poor to allow their children to spend time in school. Neither has there been progress in comfortable relations with non-Christian neighbors, for there has been a noticeable increase in acts of petty persecution.

The progress reported is in the line of advancement from heathenism to Christianity. A large proportion of our Christian community is only partially separated from its old heathenism, and nearly all the work done on the district during the year has been among our own people. A number of idol shrines have been destroyed. In many places the people are firmer in declaring themselves to be Christians. It is an encouraging sign that the men who have the widest and the closest acquaintance with our Christian community unanimously present hopeful reports, giving assurance of some progress.

And in truth there is urgent need of progress. If the tens of thousands of imperfectly evangelized nominal Christian converts are not soon separated from their idolatrous customs and idolatrous social environment, there is danger of their dragging our entire ecclesiastical fabric down to the social level and social disabilities of the lowest class of the Indian community. In most parts of this district all our Christians, of whatever origin, are socially and semi-officially classed with the very lowest, and more and more are made to share their social and civil disabilities. A special effort was made during the year to set on foot a movement which would gradually emancipate our Christian community from this disastrous fellowship. The leading men from two Annual conferences met in April in Moradabad, and a scheme of reform within the church was adopted. It met with some opposition among missionaries and Native ministers at the time, and has been much misunderstood by the people. Regarding it, however, as an attempt to realise a better state of things it is a sign of progress. We at least are learning that something must be done. Unless we are willing to abandon all hope of evangelizing India, we cannot allow the church to be identical with the sweeper caste, and if we do not wish to drive all other classes of Christians out of our church, we must insist upon our sweeper converts separating themselves from their heathen environment.

The Missionary Society maintains a staff of 136 workers; the Woman's Foreign Missionary Society has 118 agents, making a total of 254. The circuit returns show on the district an aggregate of 3,281 full members, 4,754 probationers and 2,140 children, making a Christian community of 10,175. The number of adult baptisms is 84, of children 180. The small number of adult baptisms indicates progress in the direction of greater carefulness in administering the rite. We hope soon to reach solid ground in this particular and be able to affirm that, so far as is possible to judge from outward conduct, none but deserving candidates have been baptized.

The mission staff, foreign and native, have paid their share of the eight thousand rupees contributed by mission agents in the North India conference towards making up the deficiency of sixteen

thousand rupees in the budget for 1899, caused by difference in exchange. These contributions have measurably affected the collections; the scarcity prevailing during the second half of the year has also affected the collections, and the amounts reported are less than in 1898.

The two High Schools at Moradabad report a prosperous year of educational work. The famine has nearly doubled the cost of living and it has been necessary to reduce the number of boarders in the Goucher boys' boarding house. There were 98 boarders in July: we are trying to bring the number down to 70. This boarding school, like all such schools in the conference, is designed for promising pupils selected from the small schools. Instead of this, however, the school is practically a place were children of mission employés and their relatives are fed, clothed and taught at small expense to parents or guardians, and without much regard to the abilities or promise of the lads themselves. During the past two years the missionaries in charge of the school have been trying to weed out the undeserving ones. But the process is extremely difficult.

Hard times accentuate the economic problems which are pressing upon the people with increasing urgency. The number of ignorant grown up lads in the schools and families of the Christian community is steadily increasing. Few of them know how to work at any thing, and fewer still are willing to work. The outlook in this particular is very gloomy for the families of mission employés. Parents persist in marrying off their children at an early age, with little or no thought as to means of future support. The wage-earners are heavily burdened with the maintenance of those who are earning nothing. Presiding elders and preachers-in-charge are constantly importuned to find work for the unemployed. When the applicants are relatives or dependents of mission agents it is most difficult to resist this importunity; and there is constant danger of scandalous administration of mission affairs by giving mission work to those who are unworthy.

The earnest Christian life and labours of a Christian Rajah in the Bijnor zillah have exerted a very good influence upon the mission agents in the adjoining circuits. There is a marked increase in spirituality and zeal for Christ wherever the preachers have been brought into contact with this earnest and spiritually-minded man.

Moradabad station has suffered much through the absence, since the 1st of June, of the Rev. L. A. and Mrs. Core. Dangerous illness in the family necessitated a hurried departure at the end of May. Mr. Core expects to return to his work in March 1900, and his return will be gladly welcomed by all. The district needs a larger supply of capable and earnest preachers-in-charge, foreign and native.

PILIBHIT DISTRICT.

REV. S. PAUL, *Presiding Elder.* (*Died October* 5, 1899.)—This district has for many years been in charge of a Hindustani presiding elder. There is no foreign missionary residing within the bounds of the district, nor has any missionary any charge or appointment in connection with this field. All the work is done and supervised by Hindustani brethren.

Two years ago Bro. Stephen Paul, one of our most spiritual and reliable native ministers, was appointed to this district. He was taken ill with Tarai fever during his first year, and suffered much. As, however, at the last conference he seemed much better, he was continued on the district. But after his first round of quarterly meetings he became worse, and after several months of severe illness was

called to his heavenly home. His last thought and last word was of the work which he loved and in which he had done his very best

The work on the circuits in this district is very similar to that on the country circuits of the Bareilly district. The class of people is the same and the difficulties concerning the removing of old customs and establishing new, and in teaching the people to pray and to live like Christians, are the same. The scattered condition of the people, there being an average of but two or three families in each village, is also a hindrance, as it is exceedingly difficult to arrange church services for them.

There are Christians residing in about five hundred villages, and there are about fifty centres of work where workers reside. The entire Christian community numbers 5,891, including baptized children. There are 331 boys and 297 girls in school at present. The entire work is evangelistic; even the schools have for their special object the salvation of the children and the teaching of the Word. All the work of the district was carefully looked into during the last round of quarterly meetings, and there is evidence everywhere of faithful, earnest work. There are some weak and other careless workers, the same as in other districts, but generally the people are as well taught, and the schools are as good as in most parts of the Bareilly district. There are many inquirers in other castes, but the same difficulty is found here that exists in other districts, namely, the people all desire some financial help, lest they be cut off from their people and, having lost their caste, lose every thing. There are hundreds of Chamars in the different districts, who are well instructed, but hesitate to move for fear of financial disaster. Were we to promise this financial aid, our converts in future would be limited by the amount of aid that we were able to give.

The plan for leaders, or Hadis, is worked to a limited extent in this district also. It should be extended, and all the leaders should be specially taught and trained for their work. There is a boarding school for boys at Fathagunj, which is doing fairly well. There should be an arrangement for teaching the young workers also. Dr. Scott kindly held a short summer school for workers in September, which did much good.

Altogether this district is a very encouraging field for missionary labour, and it calls for a strong leader and wise director, and to such it promises continued success.

NOTE.—Since the death of Brother Paul, E. W. Parker has had charge of this district.

SAMBHAL DISTRICT.

REV. H. A. CUTTING, *Presiding Elder.*—Famine ! Famine !! Famine !!! Again our people have been visited with famine. They had not forgotten the starvation and afflictions of the last one of 1897. The same enemy again shows his face most powerfully. Famine not only increase the price of corn but works hardships which will continue for many years to come.

The last famine affected man only, but this affects both man and beast. The want of grass compels the people to sell their bullocks and cattle for little or nothing; besides, thousands die weekly for want of food. So when this enemy disappears cultivators will not be able to cultivate their fields, as they will have no bullocks for plowing. But we thank God for His guidance in many ways. He guided our fathers, Drs. Parker and Messmore, to call a conference of native and foreign Methodist ministers from different parts of India at Moradabad in April last. This conference was a great

blessing to our work. It confirmed the doctrines of Methodism, made rules against idolatry in the church, gave expression to opinions upon baptism, the Lord's supper, marriage, burials, Christian brotherhood, temperance, etc. The work of this conference resulted in great improvement to our people. At our District conference every helper reported with smiling face, that idol-worship is going down and that our glorious Saviour wins the highest place in the hearts of the people. The blessing of the Holy Spirit rested upon our District conference.

Though the cut on the salary of mission helpers and the afflictions from famine have tended to decrease the numbers in our church, yet the membership grows wonderfully in spirit. Last year we collected and earned Rs. 1,178. But this year I am surprised to find that Rs. 1,286 have been collected. This increase is really due to the presence of God' Spirit among our people.

For both sexes we have 75 day schools in which 1,075 pupils are taught, 102 Sunday schools in which 5,426 scholars receive religious instruction.

Our Christian community numbers 8,620. This gives an increase of 306 only. These are mostly from among the depressed classes. We are trying also to reach the higher classes. They come slowly one by one. Hundreds of inquirers are found among the Thakurs and Jats. More faithful and wise reapers are needed to gather the harvest for our Lord.

OUDH DISTRICT.

The following is a brief summary of the Statistics for the year 1899 :—

Circuit.	Preacher-in-charge.	No. of Christians.	No. of Baptisms.	No. of S. Schools.	S. S. Scholars.	No. of Day Schools.	No. of Scholars.	Raised for Pastoral Support.	Other Collections.
								Rs.	Rs.
Barabanki ...	Ganga Nath	191	11	23	716	5	105	110	133
Baraganw ...	J. H. Smart	57	9	13	337	...	...	28	8
Hardoi ..	S. Tupper	529	41	29	1700	14	361	189	200
Lakhimpur ...	D. P. Kidder	118	20	7	202	4	62	50	66
Lucknow (Eng.),	J. W. Robinson.	109	9	1	125	...	...	1200	1319
Lucknow (Hind.)	Ditto	480	22	37	1585	20	906	599	365
Rae Bareli ...	G. H. Frey	260	24	20	1314	9	248	78	111
Shahabad ...	Yaqub Shah	358	6	21	1203	10	183	74	37
Sidhauli ..	A. G. McArthur	127	11	15	212	..	...	37	8
Sitapur and Khairabad	Chhote Lall	466	26	31	1870	5	273	259	1557
Unao. ...	Yaqub Ally	329	25	20	1692	9	289	85	88
	Total ..	3024	204	226	10,956	76	2427	2711	3892

There are periods in the development of most living beings, when visible growth seems to be at a stand still—when no apparent progress can be marked Sometimes there is even outward retrogression—a period of "sloughing off" as it were,—of getting rid of superfluous imperfect members. This period of standing still or apparently going must not, however, be too sorrowfully regarded. Instead of marking a stage of degeneracy it may mark a healthy pause in the process of accretion in order that the present mass may be more strengthened and compacted and prepared for another advance. It may even be necessary to undergo some purging to be prepared for greater fruitfulness.

What is true in the realm of nature is more or less true also in the growth of intellectual and spiritual movements—of reforms, and of churches. Some such reflections are induced by an examination of the statistics for the Oudh District for the year just closing. The Christian community in 1898 was 3,308, and in 1899 it is 3,024, and this notwithstanding the increase by baptisms and by natural processes. This would indicate a considerable falling off, but it can be partly accounted for by the transfer of Mohamdi circuit to the Bareilly District, and partly by omitting the students in Lucknow from the number reported, whereas they have formerly been included in the returns.

But besides this, as a matter of fact, for several years a number of Christians have fallen out by the way and the registers are each year more carefully edited. The large numbers who came in during 1896 at Unao have not all remained faithful—about one-half cannot now be counted in our registers. While a large proportion of this falling off was due to the famine, yet some have actually lapsed into their old condition, and refuse to consider themselves Christians, The same condition prevails in a place called Lallganj, near Rae Bareli, and in one or two stations in the Barabanki circuit. While these have not yet been really received back into their former castes or society, yet they are negotiating for such a reception, and at present are indignant in their denial of Christ. The cause for this is not, in my opinion, too hasty baptism, for the converts seemed sincere and earnest in their confession and were clear in their profession of faith,—as clear as thousands of others who have been baptized and remained faithful. But they have been in most cases a scattered and moving people, dependent for their support upon occasional employment as day labourers wherever work could be obtained, and have thus been more easily led astray than those who have a settled home, a regular service, and a community of their own friends who are Christians near them. The enemies of the kingdom of Christ are ever active and hostile and doing all in their power to overthrow the work already accomplished.

And yet we are by no means disheartened or discouraged. The 3,024 Christians reported represent a community that is every year gaining in solidity of character and Christian influence, and I believe that the work of the past four years, since which no marked advance is noticeable, has been preparing us for a time when the confessedly difficult field of bigoted Oudh will yield abundant harvests for the glory of Christ.

In the line of self-support the work of the year has been encouraging. The amount raised by the Hindustani church for pastoral support shows an advance of Rs. 72 over last year in spite of the decrease in the number of Christians. The total amount received for collections is Rs. 6,604. For pastoral support, Rs. 2,711 ; of this, Rs. 1,180 is from Hindustani Christians.

One important item of the contributions from our Indian Christians for the cause of Christ cannot, however, be counted in the

statistics. I refer to the custom, almost universal, of supporting an orphan or otherwise helpless or needy Christian from their private means. These Christians have usually no claim whatever, except that of need and of a common Christian brotherhood upon those whose charity they enjoy It is almost exclusively a labor of love and self-sacrifice for Christ, which cannot be measured by rupees or counted in the returns. Often some of our best workers have thus been brought up, educated, and given to the work.

In general the work in all the circuits has been faithfully carried on in the usual lines. There is no circuit where there have not been converts, and there are in several places encouraging openings where a large ingathering is expected. Three far-famed *melas*, or religious fairs, have been attended by our workers in considerable force, where preaching, singing, and the distribution and sale of tracts and religious literature have been continuously carried on during the three or four days of the *mela*. Other local *melas*, attended by many thousands of visitors, exist in nearly all our circuits and have all been regularly visited and worked. The results of this work cannot now be apparent, but we sow in faith beside all waters.

Hardoi.—The new buildings of the girls' school are being rapidly pushed forward. This school, supported by the Woman's Foreign Missionary Society and Mr. and Mrs. John G. Holmes of Pittsburgh in conjunction, has had a prosperous year. The girls are making excellent progress, and the school is in every way to be commended. There is pressing need here for a new church building. The congregation at Hardoi has long outgrown the little mud-walled chapel, and a structure is now required suitable for the needs of this growing and important work. No better memorial could be devised than the erection of a memorial chapel at a cost of a thousand or fifteen hundred dollars at Hardoi. Already Brother Tupper has made a small beginning in collecting funds for this building.

Shahabad.—Brother Yaqub Shah came to this work at the beginning of the year under peculiar difficulties, and has made some headway against them. The work is gradually finding its true foundation and promises soon to open out into wider spheres of usefulness The Ege Memorial Chapel, built by Mrs. A. J. M. Ege as a memorial to her father the Rev. Oliver Ege, a member of the Baltimore Annual Conference from 1827 to 1889, was dedicated on the 24th November. It was built last year, but on account of charges pending against the previous preacher-in-charge could not be completed and dedicated till this year

Barabanki.—We have also dedicated a small chapel at Tikaitnagar. The entire cost of this building was forty-two rupees, or fourteen dollars which was raised by our preacher, Brother Mangal Singh, partly from non-Christians resident in that place, and partly from friends here and there The little chapel, capable of seating about 50, was comfortably filled at the occasion of the dedication and the little flock of worshippers, belonging to a class who are not allowed by the rules of caste to have any part in the worship at any Hindu shrine or temple, were much encouraged at seeing their own house of worship dedicated to the service of the God they now delight to serve.

Rae Bareli.—The Butler Chapel being erected at Sataon was finally taken by the Government owing to violent Hindu opposition, and with the money received in compensation a small property was purchased in another quarter, but there, too, enemies dug through the roof near a corner wall and succeeded in causing the ruin of half the house. Still our congregation of 60 souls at Sata-

on remain firm, and look forward to the time when they will be able to worship God in their own meeting-house undisturbed.

In Sitapur both schools are flourishing. Miss Easton's girls' school continues to win golden opinions from inspecting officers and rejoices this year in an increased grant. The boys' school is also in good condition and is looking forward hopefully to successful examinations. There are eighty boarders in this school. The general health of the school is good. We are under great obligation to the civil surgeon, Major J. Garvie, I. M. S., who, in addition to his heavy official duties, has found time to take a personal interest in the health of our schools and of our Christians in general. His kindness in this respect is beyond praise. Indeed all the civil and military officials in Sitapur have, by their sympathy and help, very materially assisted in the work of the mission this year. Their monthly contributions have been a welcome aid to the boarding school and local help funds. The commissariat office also very kindly give a grant of 100 blankets and 30 bed-carpets for our schools.

The spritual interests of the charge have been well looked after by the pastor. Several seasons of special services have been held, which have been of great blessing. Bazar-preaching and the visitation of neighboring villages has been systematically carried on. A course of lectures on religious and reform topics has been given in our school hall, which have been well attended by the leading citizens of Sitapur, and have produced a deep impression.

For about half the year, in the absence of the chaplain of the Presbyterian troops in Sitapur, we have ministered as chaplain to the regiment and have had much encouragement in this important work for English soldiers. They are a responsive company and the work done for our soldiers in India is not the least important of the many lines of work taken up by our missionaries. The government grant received for these services is a welcome addition to our Treasurer's resources.

Concerning Lucknow Bro. Robinson writes: "The Lucknow circuit is an irregular piece of territory covering about two hundred square miles and having a population of over half a million people In this territory we have 13 centres of work and in connection with these there are 38 Sunday schools, with 1,700 attendants, 5 day schools for boys, and 5 for girls, aside from the High Schools in connection with the two colleges. On account of reduced appropriations, two schools for boys had to be closed this year. In the two new points, Bhauli and Marion, have occurred baptisms, and during the latter part of the year there have been signs of encouragement in all the work. It has been a year of some hardship to our workers. Two have been robbed and one was seriously beaten, and one of our new converts from Brahminism was so beaten as to almost die. Regular services in the large central Hindustani church in Lucknow city have been well attended. This church for years has been entirely self-supporting, but this year it takes another advanced step, and from the beginning of January will send out and support its own representative in the district outside the city. The meetings held for Hindustani Christians at the time of the Daschra services in the English work proved a very great blessing to the community, and so fruitful in conversions and renewed blessings were they that it has been decided to hold like services yearly. It is hoped that these services will become to the Hindustani community in this part of India what the Daschra meetings have proved themselves to be to the English community.

The work in connection with the English-speaking church has

not had the attention it deserved on account of the pressure of other work, but the congregation has kept up and there have been quite a number of conversions. The Dasehra meetings this year were especially fruitful. This congregation has for many years been practically self-supporting, and will next year have a pastor who will be able to give it his entire time. An English-speaking community of several thousands, most of whom are entirely without real church connections, give us here an opportunity that will bring forth much fruit if properly worked.

The school in which the famine waifs of 1896-7 were gathered, has had a successful year so far as growth in wisdom and character on the part of the boys is concerned This work was inconveniently situated for receiving proper supervision, so in October the charge of the school was turned over to Bro. West, who lives close by."

Brother Robinson is also editor of the official vernacular paper of our church in Northern India. This paper, the *Kaukab i ind*, or Star of India, has a very wide field of usefulness. It is not only circulated among our own teachers and preachers, but is taken very largely by workers in other missions, and is by far the most widely read and most influential of Christian vernacular papers in this part of India.

Reid Christian College and High School.—Rev. C. L. Bare, the Principal, writes: "We have had another good year, in some respects the best in the history of the college. It has given us great pleasure to observe steady growth in the intellectual and spritual life of our students. This has manifested itself in many ways, chiefly in a desire to be fillled with the Holy Spirit and to be of lasting service to others. The "Morning Watch" is more generally observed by our students than ever before, and non-Christian students have been most attentive to the study of the matchless life and character of our Lord. A very general desire has grown up through the Y. M. C. A., Epworth League, Dasehra and other meetings to consecrate the best to the service of Christ. Many of our brightest and best students will enter the ministry. We rejoice in this. It has been said here and there that no student of Reid Christian College has ever entered the ministry. We trust that this stigma will be wiped out. As many as seven young men, now pursuing a course in Liberal Arts, have voluntarily signified their intention to go into evangelistic work. It is being d ily demonstrated that the highest type of spirituality may be found alongside the brightest intellects, that the most energetic student in evangelistic work may be the most successful in University examinations, and that to be spiritually-minded does not mean to be weak-minded.

The year closes with 335 on the rolls, 112 of whom are Christians, 223 being Hindus and Mohammedans. These figures include the branch school at Nakhass. The Bible is a part of the curriculum and is daily taught to all the students.

In the last University examinations seven students passed the Intermediate or First Arts examination: four, the Entrance or Matriculation examination, two the School Final, and four, the Anglo-Vernacular Middle. Our students were also successful in the Scripture examinations of the Missionary Educational Union and Sunday School Union of these provinces. Eight received certificates, six cash prizes, one a cash scholarship for a year and two received prizes of books. Two in the VII and VIII grade received the highest standing in these provinces.

Our school also won distinction in Field sports Sixteen teams from as many High Schools in Oudh met last January to compete

for honors. Our team won 1st prize in quarter mile foot-race and in foot-ball and drew Rs. 76 prize-money.

The Business Department of the College has had a most successful year. Thirty-five students have been in attendance. Many of these completed the course of stenography, typewriting, or book-keeping and penmanship, and at once received good lucrative positions in mills, government offices, etc.

A lecture course was organized early in the year. Rev. J. B. Bishop, of the C. M. S. Travancore, spoke on "The Historic Accuracy of the Bible, illustrated by Diagrams of Modern Discovery;" Rev. T. J. Scott, D. D., Principal of the Bareilly Theological Seminary, spoke on "The Aryan Race, its Origin, Discovery, and Destiny;" Rev. R. Hoskins, Ph. D., spoke on "The Eye, its Use and Abuse," and Rev. A. H. Bowman, M. A., of London, England, delivered two lectures on "Christ or Materialism or Theosophy for India," and on "The Twice-Born" These lectures were delivered in the College Hall and were attended by large audiences of ladies and gentlemen. We are confident, from the very respectful attention accorded them on the part of the non-Christian portion of the audiences, that great good was done for the cause of truth and righteousness.

Efforts have been made throughout the year just closing to get the college and its needs before the church. This has involved the expenditure of much time and not a little money. Friends in this and the home land have spoken kind words for us, and have either sent us money or have interested others in doing so. We wish to thank our friends, one and all, for their kind words, prayers and gifts.

In connection with the Twentieth Century movement in our church, a few enterprises have been set on foot, which we feel will in time result in bringing our college increased endowments. This is still our greatest need. Behind us is a native Christian student population in our schools, which is increasing annually by hundreds and thousands. For these, and for the tens of thousands in our native Christian church we must have well-educated preachers and teachers. We should have at once an endowment of $100,000. As investments are now, $20,000 would endow a foreign professorship, $8,000 a native professorship, $5,000 a student scholarship, and $30 would support a student a year. We are trying to raise Rs. 25,000 of the $100,000 in this land. A good beginning has already been made. How glad we should be if every dollar of the $100,000 could be a thank-offering to the Lord!"

The Lucknow Woman's College and Girls' High School.—Miss Nichols writes: "The enrolment in the school is 150, and the college students number 17. The Freshman class is the largest in the history of the college, having 11 students, but the upper classes are all small. The result of the last year's Government examination was very satisfactory in the school,—the eight girls who took the College Entrance examination having all passed: but the college results were poor,—only one passed in each examination. There are now three B. A. graduates of the college, and two are to take that examination in January.

Early in the year Miss Thoburn went to America to collect funds for the $50,000 endowment which it is desired to secure for this college in connection with the Twentieth Century offerings. A few months later Miss Singh followed her, so that although one missionary returned from furlough, the teaching staff has been small. Mr. Robinson and Mr. Thoburn have helped, and now a new missionary has just been added to the staff. We hope that friends in America, seeing the importance of providing for the higher education of

our Christian women and girls in India, will soon enable Miss Thoburn and Miss Singh to realize their object and return to India."

Deaconess' Home and Home for Homeless Women - Miss Fuller writes: "The women's department has had an unusually successful and profitable year,' especially in the deepening and strengthening of the spiritual life of the women. The zanana work, carried on by the ladies of the Deaconess' Home, has been and is very interesting this year. Several women and girls are being taught preparatory to baptism, and the calls to open new houses are more than can possibly be answered by our present staff. The visiting work among the native Christians, and also the 'visiting' Deaconess work of the English church, has been faithfully carried on by the ladies of the Home, and with blessed results. The sick have been comforted, the poor helped, the needy sought out, the dying blessed, and souls saved.

The Methodist Publishing House, Lucknow.—D. L. Thoburn writes: "The Methodist Publishing House has, during the last year, very largely increased the size of its plant, and is turning out the largest amount of job-work in its history. During the year we have added to our outfit a new engine, a new press, and other machinery, as well as a large amount of type for book-work.

Printing is done in four languages, and 175 men are employed. During the year we have had the printing of a 16-page daily newspaper, and the job-work of two railways has been done at our press.

Our Roman-Urdu weekly newspaper, the *Kaukab i Hind*, has been doubled in size, and there has been a corresponding increase in the subscription list.

Our large expenditure for building, new machinery, etc., has made it impossible to reduce the debt this year, but as the income of the press has been largely increased by these expenditures, the outlook for the future is good."

And so the work proceeds. There are many encouraging lights and some unavoidable shades to the picture, but through it all shines the glory of His presence whose work it is, and Who will surely give the final victory.

Statistics.

N. B.—For explanations, apparent errors and remarks, see Statistical Report, page 25.

Many reports of collections contained annas. These cannot be shown here. They are represented in the columns by an ×. The totals contain the sums of all these omitted fractional parts of a rupee.

The total income from all sources is for the most part the income of fees in schools, and is used in the running expenses. These schools are practically self-supporting. The real income is shown in the regular collections which are disposed of according to disciplinary usage.

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.				DEATHS							
	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
MORADABAD DISTRICT.												
Bijnour ..	771	580	140	1,491	15	12	18	15	14	47	16	20
Chandausi ..	474	21	216	711	2	2	11	2	3	16	14	14
Dhampur ..	299	85	90	474	7	19	9	7	7	23	7	7
Kanth ..	239	152	213	604	10	12	6	..	2	8	10	10
Kirathpur ..	199	81	80	360	1	1	7	..	..	7	6	6
Kundarki ..	208	297	10	515	2	2	10	..	..	10	13	13
Mandawar ..	520	418	102	1,040	10	4	10	20	37	67	16	24
Moradabad ..	417	994	551	1,962	9	13	5	17	9	31	41	62
Nagina ..	280	193	299	772	16	8	4	4	2	10	8	12
Najibabad ..	65	41	58	164	2	2	20	5	4	29	7	7
Nurpur ..	214	120	100	434	10	5	..	..	2	2	7	7
Seohara ..	481	211	..	692	1	4	7	..	1	8	9	9
Sherkot ..	412	58	45	515	9	3	3	..	1	4	8	8
Thakurdwara ..	135	130	236	501	6	3	4	..	2	6	10	10
Total ..	4,714	3,381	2,140	10,235	100	90	114	70	84	268	172	209
PILIBHIT DISTRICT.												
Baheri ..	179	106	127	412	..	..	5	12	47	64	10	11
Bisalpur ..	110	246	197	553	19	17	24	6	25	55	8	8
Fathganj, West ..	221	476	175	872	2	2	33	2	3	38	15	15
Milak ..	205	110	70	385	2	1	5	..	11	16	3	4
Mirganj ..	135	40	25	200	..	1	6	1	3	10	3	5
Nawabganj ..	111	80	105	296	5	4	4	5	14	23	6	7
Pilibhit ..	79	169	104	352	1	..	14	11	15	40	9	9
Puranpur ..	46	71	69	186	1	2	1	12	15	28	3	4
Rampur ..	109	206	199	514	..	..	4	8	12	24	6	8
Shahi ..	314	258	130	702	7	6	37	10	18	65	7	10
Sirauli ..	372	430	441	1,243	5	4	44	..	37	81	14	8
Jahanabad ..	73	37	66	176	..	..	2	3	10	15	3	3
Total ..	1,954	2,229	1,708	5,891	42	37	179	70	210	459	87	99
GONDA DISTRICT.												
Bahraich ..	60	148	80	290	24	22	7	4	5	16	10	19
Bhinga ..	177	78	43	298	16	11	11	7	9	27	7	11
Balrampur ..	119	72	24	215	7	10	1	3	10	14	9	10
Colonelgang ..	84	50	29	163	9	11	4	2	7	13	8	10
Gonda ..	98	51	68	217	4	5	7	6	12	25	12	16
Kaisarganj ..	93	50	46	189	8	6	6	7	16	29	5	5
Mankapur ..	47	43	25	115	5	6	2	6	8	16	4	9
Nawabganj ..	26	15	11	52	4	3	2	..	3	5	4	5
Nanpara ..	69	59	41	169	9	7	7	6	21	34	4	5
Total ..	773	566	369	1,708	86	81	47	41	91	179	63	90

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1899.

AND WORK.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
SCHOLARS OF ALL AGES.																			
CHRISTIANS.		NON-CHRISTIANS.																	
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
506	214	50	45	815	800	1	20	..	..	1	1	..	2	1	2	3	9	14	33
120	90	115	92	417	362	1	32	..	..	..	..	..	..	1	2	3	6	6	18
110	50	27	25	212	210	1	15	..	..	..	..	..	..	1	1	3	3	5	13
230	50	120	90	490	129	1	22	..	..	..	..	..	..	..	2	1	2	5	10
50	20	10	8	88	75	..	..	..	..	..	..	..	..	1	..	2	1	1	5
125	118	115	107	465	435	1	25	..	..	..	..	..	..	1	1	3	3	6	14
170	10	160	5	345	201	1	20	..	..	..	..	..	..	1	2	3	4	5	15
380	300	180	400	1,260	945	1	164	1	136	1	1	2	4	2	8	9	3	35	65
120	90	38	30	278	56	1	14	..	..	..	..	..	..	1	4	..	6	7	18
58	28	15	..	101	72	1	20	..	..	..	..	..	..	..	1	1	2	3	7
30	30	25	25	110	90	1	11	..	..	..	..	..	..	..	2	2	4	4	12
112	68	5	10	195	150	1	35	..	..	..	..	..	..	..	1	5	1	7	14
64	20	30	10	124	90	..	..	..	..	..	..	..	..	..	2	1	5	4	12
201	53	355	110	719	300	1	25	..	..	..	..	..	..	..	1	2	5	8	16
2,276	1141	1,245	957	5,619	3,915	12	403	1	136	2	2	2	6	9	29	38	54	110	252
150	100	75	40	365	275	1	25	1	21	..	..	..	..	1	1	4	4	7	17
525	150	100	100	875	450	1	40	..	..	..	..	..	..	..	2	3	..	3	8
418	272	45	43	778	498	1	45	..	..	..	..	..	..	1	5	3	7	11	27
48	22	..	..	70	60	1	10	..	..	..	..	..	..	..	1	3	1	2	7
195	75	100	50	350	280	1	10	..	..	..	..	..	..	..	2	2	8	1	13
50	25	25	19	119	100	1	15	..	..	..	..	..	..	..	2	1	3	3	9
82	33	75	68	248	218	1	40	..	..	..	..	..	..	..	3	3	1	8	15
40	20	50	10	120	93	1	15	..	..	..	..	..	..	..	1	2	7	3	13
84	22	30	..	136	126	1	50	..	..	..	..	..	..	..	4	2	4	5	15
116	112	..	..	228	200	1	100	..	..	..	..	..	..	..	4	5	1	3	13
200	100	130	100	530	422	1	45	..	..	..	..	..	..	1	4	4	3	8	20
60	13	77	5	155	80	1	..	..	..	..	..	..	..	1	1	1	2	3	8
1,898	934	707	435	3,974	2,802	11	401	1	21	..	..	..	..	4	30	33	41	57	165
194	96	262	130	682	695	1	98	2	68	..	..	..	..	1	3	5	5	6	20
113	98	218	90	519	495	4	242	..	..	..	..	..	..	1	3	1	1	5	11
110	106	220	104	540	510	3	80	1	16	..	..	..	..	1	3	3	4	4	15
51	33	154	85	323	300	3	52	..	..	..	..	..	..	1	2	3	1	4	11
48	116	395	110	669	645	1	38	1	62	..	..	2	3	1	1	3	3	11	24
90	51	75	42	258	251	1	26	1	25	..	..	..	..	1	1	3	..	2	7
65	38	100	35	238	225	1	38	..	..	..	..	..	..	1	2	2	2	5	12
20	12	71	52	155	142	1	16	..	..	..	..	..	..	1	..	2	1	2	6
41	38	65	55	199	190	2	45	..	..	..	..	..	..	..	2	1	1	2	6
732	588	1,560	703	3,583	3,453	17	635	5	181	..	..	2	3	8	17	23	18	41	112

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.				DEATHS							
	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
BAREILLY DISTRICT.												
Aonla ..	289	389	535	1,213	3	12	32	9	24	65	8	8
Bareilly ..	330	500	367	1,197	6	11	24	13	14	51	54	80
Bareilly Sadar Bazar ..	117	120	162	399	3	3	5	6	17	28	12	16
Bhamora ..	197	56	184	437	2	1	14	..	4	18	5	5
Bilsi ..	839	147	504	1,490	5	3	32	3	9	44	10	12
Binawar ..	194	249	281	724	5	7	20	..	6	26	6	6
Bisauli ..	469	757	594	1,820	9	6	36	42	50	128	13	14
Budaon ..	429	194	347	970	1	..	29	..	5	34	16	20
Dataganj ..	440	133	225	798	4	3	19	19	28	66	14	11
Faridpur ..	66	218	155	439	11	4	14	..	16	30	7	7
Jalalabad ..	226	125	112	463	3	5	5	5	8	18	9	8
Kakrala ..	215	208	202	625	9	6	8	2	22	32	10	12
Khera Bajhera ..	51	69	78	198	..	..	17	..	16	33	11	11
Mohamdi ..	42	32	21	95	2	3	3	4	10	17	4	4
Miranpur Katra ..	156	126	149	431	20	22	15	4	12	31	10	9
Panahpur ..	54	179	70	303	4	1	6	5	2	13	7	7
Pawayan ..	144	209	117	470	16	19	7	10	21	38	12	12
Shahjahanpur E. ..	124	112	130	366	7	6	7	..	4	11	11	20
Shahjahanpur W. ..	197	125	201	523	8	7	11	7	26	44	14	27
Tilhar ..	114	266	126	506	..		26	..	23	49	16	16
Ujhani ..	466	105	389	960	7	3	42	..	20	62	8	8
Total ..	5,159	4,319	4,949	14,427	125	122	372	129	337	838	257	313
GARHWAL DISTRICT.												
Bainoli ..	5	6	5	16	..	..	2	..	..	2	2	2
Gadoli ..	23	67	91	181	1	4	8	1	..	9	4	16
Kainur ..	41	21	19	81	2	1	..	..	..	..	9	9
Lansdowne ..	35	25	21	81	..	2	1	1	4	6	8	8
Pauri ..	98	128	105	331	2	3	11	..	13	24	11	18
Ramni ..	4	7	13	24	..	..	1	..	..	1	3	3
Srinagar ..	15	8	12	35	..	3	2	1	1	4	5	5
Total ..	221	262	266	749	5	13	25	3	18	46	42	61
KUMAON DISTRICT.												
Bhot ..	11	10	12	33	..	1	3	..	..	3	11	11
Dwarahat ..	30	83	52	165	4	2	5	..	..	5	8	19
Haldwani ..	145	61	36	242	9	1	6	..	7	13	5	8
Naini Tal, Hind. ..	91	42	34	167	1	2	7	..	3	10	3	12
Naini Tal, Eng. ..	..	37	3	40	..	..	3	..	..	3	2	20
Pithoragarh ..	203	139	107	449	9	1	14	7	13	34	17	48
Total ..	480	372	244	1,096	23	7	38	7	23	68	46	118

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.										
SCHOLARS OF ALL AGES.																				
CHRISTIANS.		NON-CHRISTIANS.																		
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
122	53	..	..	175	123	1	25	..	..	..	..	..	..	1	2	4	3	10	20
315	452	665	365	1,797	3,046	2	220	1	260	2	2	4	6	6	32	29	6	22	109
200	30	160	25	415	325	..		1	20	..	..	..	..	1	1	3	4	2	11
170	50	50	10	280	150	1	40	..	..	..	..	..	..	1	1	5	3	7	17
179	60	20	10	269	172	1	35	..	..	..	..	..	..	1	3	6	8	7	25
184	32	10	4	230	180	1	12	..	..	..	..	..	..	..	4	..	2	4	10
165	75	26	..	266	240	1	25	..	..	..	..	..	..	1	6	3	3	8	21
208	116	30	136	490	438	1	51	1	86	1	1	1	2	1	2	5	5	19	37
65	37	15	7	124	100	1	27	..	..	..	..	..	..	1	1	3	4	6	15
150	50	30	15	245	200	1	20	..	..	..	..	..	..	1	3	2	2	6	14
88	68	68	30	254	63	1	34	..	..	..	..	..	..	1	2	1	4	4	12
313	312	100	100	825	800	1	20	..	..	..	..	..	..	1	2	1	3	4	11
133	43	65	40	281	261		..	..	..	..	..	..	..	..	1	2	7	9	19
38	20	50	20	128	100	1	38	..	..	..	..	..	..	1	..	5	2	7	15
322	109	50	50	531	300	1	20	..	..	..	..	..	..	..	2	2	6	6	16
129	119	41	85	374	372	1	35	..	..	..	..	..	..	1	..	4	7	6	18
108	78	94	66	346	300	1	28	..	..	..	..	..	..	1	3	5	1	9	19
266	50	200	100	616	500	1	60	1	80	1	1	..	..	2	6	1	5	4	20
180	182	45	22	429	390	1	66	1	65	1	1	1	2	1	5	2	3	16	32
286	193	151	39	675	650	1	69	..	..	..	..	..	..	1	4	4	6	10	25
50	70	25	25	170	150	4	100	..	..	..	..	..	..	..	1	7	2	3	13
3,671	2205	1,895	1149	8,920	8,860	23	925	5	521	5	5	6	10	23	81	94	86	169	479
10	6	15	5	36	21	..	..	..	..	..	..	..	..	1	..	..	1	..	2
59	90	48	13	210	199	1	60	1	50	1	1	1	2	..	3	2	1	23	34
30	18	145	19	212	185	1	17	..	..	..	..	..	..	1	2	2	4	7	16
12	15	25	13	65	39	1	18	..	..	..	..	..	..	..	3	4	1	6	14
63	40	92	29	224	201	1	50	..	..	1	1	..	..	..	5	6	3	12	28
6	3	49	12	70	53	..	..	..	..	..	..	..	..	1	2	..	1	4	8
20	10	75	11	116	79	..	.	..	..	..	..	..	..	..	2	2	1	4	9
200	182	449	102	933	777	4	145	1	50	2	2	1	2	3	17	16	12	56	111
19	14	58	76	167	132	1	27	..	..	..	..	1	1	1	2	5	4	8	22
54	50	154	13	271	210	2	42	1	38	1	1	..	1	1	6	6	3	16	35
31	23	95	30	179	150	1	22	..	..	..	..	..	..	..	1	9	2	2	14
7	3	110	28	148	100	1	21	..	..	1	1	1	..	..	5	2	4	8	22
70	125	..	..	195	165	..	..	..	..	3	3	4	..	..	1	.	..	..	11
102	199	313	46	660	603	1	97	..	..	..	..	2	4	1	7	6	3	25	48
283	414	730	193	1,620	1,360	6	209	1	38	5	5	8	6	3	22	28	16	59	152

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.				DEATHS							
	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
OUDH DISTRICT.												
Barabánki ..	87	41	63	191	3	1	3	1	7	11	23	17
Baraganw ..	14	25	18	57	..	1	3	1	5	9	13	9
Hardoi ..	261	128	140	529	2	12	17	8	16	41	29	20
Lakhimpur ..	46	36	36	118	2	5	6	2	12	20	7	11
Lucknow, Eng. ..	4	105	..	109	..	..	9	..	..	9	1	12
Lucknow, Hind. ..	259	142	79	480	4	5	9	..	13	22	37	58
Rae Bareli ..	100	80	80	260	8	10	2	9	13	24	20	20
Shahabad ..	172	86	100	358	20	15	2	..	4	6	1	21
Sidhaui ..	56	20	51	127	..	..	1	4	6	11	15	11
Sitapur and Khairabad ..	143	100	223	466	10	6	14	..	12	26	31	45
Unao ..	244	74	91	409	..	2	10	1	14	25	29	17
Total ..	1,386	837	881	3,104	49	57	76	26	102	204	226	241
SAMBHAL DISTRICT.												
Amroha ..	351	454	110	915	9	7	18	..	15	33	9	10
Basta ..	291	781	264	1,336	4	4	33	..	2	35	6	6
Babu Khera ..	151	113	169	433	4	10	3	3	8	14	6	11
Bahjoi ..	83	372	241	696	..	1	22	..	12	34	7	7
Dhanaura ..	192	295	202	689	8	3	33	11	13	57	7	9
Gunnaur ..	372	122	292	786	7	3	11	6	..	17	8	14
Hasanpur ..	420	480	150	1,050	10	15	15	8	7	30	10	12
Narainiya ..	149	224	111	484	2	6	12	..	14	26	7	7
Rasulpur ..	113	99	85	297	..	..	3	..	7	10	9	10
Rajpura ..	425	145	258	828	4	3	4	..	7	11	8	9
Sharifpur ..	94	220	130	444	6	8	11	5	6	22	6	10
Shahpur ..	115	45	104	264	..	3	2	2	5	9	4	6
Sambhal ..	154	105	139	398	2	..	8	4	15	27	15	20
Total ..	2,910	3,455	2,255	8,620	56	63	175	39	111	325	102	131
Grand Total 1899,	17,597	15,421	12,812	45,830	486	470	1026	385	976	2387	995	1262
Total 1898 ..	17,699	14,389	11,028	43,116	617	603	1081	669	1415	3165	1082	1363
Increase ..	..	1,032	1,784	2,714	..		..	..	..	..	..	..
Decrease ..	102	..	..	..	131	133	55	284	439	778	87	101

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
SCHOLARS OF ALL AGES.																			
CHRISTIANS.		NON-CHRISTIANS.																	
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
125	30	433	128	716	665	1	31	..	..	..	..	..	..	1	6	3	1	9	20
36	21	210	70	337	319	..	..	..	..	..	..	..	..	1	1	3	1	5	11
200	180	1,000	320	1,700	15,50	1	109	3	125	..	..	..	..	2	8	9	9	17	45
54	59	28	61	202	175	1	30	..	..	..	..	..	..	1	..	2	3	8	19
40	85	..	..	125	95	1	50	..	..	1	1	..	..	..	1	..	..	..	3
204	270	966	145	1,585	1,220	1	85	1	98	4	4	5	1	3	15	3	3	7	45
58	50	950	256	1,314	1,100	1	32	1	15	..	..	..	..	1	4	9	..	..	14
190	168	750	75	1,183	1,095	1	75	..	..	..	..	..	..	1	3	5	15	10	34
37	90	55	30	212	210	1	25	..	..	..	..	..	..	1	3	..	1	..	5
165	185	640	880	1,870	1,674	1	47	1	79	1	1	1	1	3	6	1	6	16	36
177	189	622	604	1,592	1,568	1	68	2	62	..	..	..	..	1	5	3	11	13	33
1,286	1327	5,654	2569	10,836	9,671	10	552	8	379	6	6	6	2	15	57	38	50	85	265
233	158	42	22	455	364	1	24	..	..	..	..	..	..	1	1	.	8	6	16
145	103	25	27	300	286	1	20	..	..	..	..	..	..	1	1	2	2	6	12
150	100	20	15	285	270	1	15	..	..	..	..	..	..	1	1	1	3	4	10
140	120	39	33	332	283	1	30	..	..	..	..	..	..	..	1	2	1	4	8
435	122	96	23	676	600	1	36	..	..	..	..	..	..	1	..	3	2	6	12
345	70	17	18	450	420	1	20	..	..	..	..	..	..	1	2	2	5	4	14
300	100	50	30	480	400	1	30	..	..	..	..	..	..	1	1	2	4	6	14
190	93	53	31	367	319	1	36	..	..	..	..	..	..	..	1	2	3	6	12
111	120	50	20	301	266	1	10	..	..	..	..	..	..	..	2	1	3	4	10
300	100	85	75	560	500	1	15	..	..	..	..	..	..	..	1	2	6	3	12
225	85	35	26	371	350	1	12	..	..	..	..	..	..	..	1	4	1	6	12
80	60	15	10	165	140	..	..	..	..	..	..	..	..	..	..	3	1	3	7
170	147	60	280	657	611	1	61	..	..	..	..	..	..	1	4	4	10	12	31
2,824	1378	587	610	5,399	4,809	12	309	..	..	..	..	..	..	7	16	28	49	70	170
13,170	8163	12,827	6718	40,884	35,647	95	3579	22	1326	20	20	25	29	72	269	298	326	647	1706
13,059	7199	12,236	5411	37,905	32,251	84	2873	37	1802	18	17	21	31	73	233	329	374	610	1706
111	970	591	1307	2,979	3,396	11	706	..	..	2	3	4	..	..	36	.	..	37	..
..	..	..	..	..	..	..	..	15	476	..	..	..	2	1	..	31	48	..	..

NAMES OF CIRCUITS.	CHURCH PROPERTY.								MINISTERIAL SUPPORT.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Paid for Building, Improving and Purchasing Churches and Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
MORADABAD DISTRICT.													
Bijnor ..	4	5,890	4	599	340	6,829	..	..	..	48	47	4	99
Chandausi ..	4	772	1	1,500	100	2,372	..	80	..	18	..	5	23
Dhampur ..	..	..	2	1,200	..	1,200	..	1,200	..	15	..	2	17
Kanth ..	..	..	1	60	..	60	..	15	..	23	..	2x	25
Kirathpur ..	..	..	..	..	..	..	..	..	..	15	..	2	17
Kundarki ..	1	25	1	500	..	525	..	22	..	30	..	4	34
Mandawar ..	..	..	3	1,000	..	1,000	..	19	..	29	..	2x	31
Moradabad ..	4	35,000	7	10,500	10,000	55,500	..	400	..	200	100	25	325
Nagina ..	1	95	..	..	..	95	..	..	..	24	..	2	26
Najibabad ..	1	4,000	1	450	..	4,450	..	36	..	24	..	1x	26
Nurpur ..	..	..	..	..	..	..	..	..	..	18	..	2	20
Seohara ..	2	400	2	512	..	912	..	26	..	15	..	2x	17
Sherkot ..	..	..	..	..	..	..	..	..	..	21	..	x	21
Thakurdwara ..	..	..	1	300	..	300	..	15	..	28	..	2	30
Total ..	17	46,182	23	16,621	10,440	73,243	..	2,055	..	508	147	56x	711
PILIBHIT DISTRICT.													
Baheri ..	1	120	1	200	..	320	..	..	36	36	..	1	37x
Bisalpur ..	1	400	2	200	150	750	..	..	..	11	..	x	11x
Fathganj, West,	1	730	3	1,230	70	2,030	..	..	..	71	..	4x	75x
Milak ..	..	..	..	..	..	..	..	..	32	82	..	1x	33x
Mirganj ..	1	100	1	50	..	150	..	..	..	24	..	1	25
Nawabganj ..	1	70	1	80	..	150	..	..	..	25	..	1x	26x
Pilibhit ..	1	400	3	500	100	1,000	..	..	..	26	..	1	27
Puranpur ..	..	..	1	175	..	175	..	..	..	21	..	1	21x
Rampur ..	..	..	1	310	..	310	..	..	..	40	..	2	42
Shahi ..	1	30	1	100	..	130	..	..	36	37	..	1x	38x
Sirauli ..	1	150	2	380	..	530	..	..	..	77	..	2	79x
Jahanabad ..	1	100	..	..	..	100	..	..	..	30	..	1	30x
Total ..	9	2,100	16	3,225	320	5,645	..	..	104	430	..	18x	448x
GONDA DISTRICT.													
Bahraich ..	1	200	2	400	2,000	2,600	..	350	98	144	..	5	149
Bhinga ..	..	..	3	140	..	140	..	24	24	58	..	4	62
Balrampur ..	1	350	2	80	200	630	..	11	30	36	..	3	39
Colonelganj ..	..	..	..	..	..	..	..	..	24	38	..	2	40
Gonda ..	2	5,300	3	8,500	7,050	20,850	..	55	72	96	24	6	126
Kaisarganj ..	..	..	1	300	..	300	..	..	24	28	..	1	29
Mankapur ..	1	500	1	300	250	1,050	..	..	36	48	..	2	50
Nawabganj ..	..	..	..	..	..	..	..	..	12	18	..	1	19
Nanpara ..	1	300	1	250	..	550	..	..	18	24	..	..	24
Total ..	6	6,650	13	9,970	9,500	26,120	..	4 9	338	490	24	24	538

FINANCES.

Benevolent Collections.									Other Collections.			Total of Ministerial Support and all Collections.	Income earned in Southern Asia.				Grand Total Collected and Earned in Southern Asia.
For Missionary Society.																	
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.		Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	
5	..	2x	3x	..	1	..	17x	29	..	..	..	128	498	..	..	498	626
4	1	1x	1	..	1	1	..	9	..	..	..	32	..	..	..	..	32
x	..	x	..	..	x	..	..	1	..	..	..	18	..	..	..	..	18
1x	..	x	x	..	x	..	1	4	..	..	..	29	..	..	..	..	29
1	..	x	..	..	x	..	..	1	..	..	..	18	..	..	..	..	18
2	..	1	1	..	1	..	..	5	..	..	..	39	..	..	..	..	39
2	..	1x	..	..	x	..	2x	6	..	..	..	37	..	..	..	..	37
..	50	28	..	..	..	..	..	78	..	..	..	403	..	..	..	..	403
1	x	1	..	..	x	..	..	3	..	..	..	29	..	..	..	..	29
20	1x	1	1	1	x	1x	1x	9	..	..	..	35	..	..	..	..	35
1x	..	x	x	..	x	..	..	2	..	..	..	22	..	..	..	..	22
x	x	x	x	..	x	x	x	3	5	..	..	25	..	..	..	..	25
..	..	x	..	..	..	..	..	..	..	..	..	21	..	..	..	..	21
2x	..	x	..	..	x	..	1	5	..	..	..	35	..	..	..	..	35
23x	53x	39x	7x	1	6x	2x	23x	155	5	..	..	871	498	..	..	498	1,369
3	..	..	1	..	..	..	..	4	..	..	..	41	..	..	..	..	41
2x	1x	x	..	..	x	1x	..	7x	..	..	..	18	..	..	..	..	18
9x	2x	1	1	..	x	3x	..	18x	..	..	..	94	..	..	..	..	94
1x	..	..	x	..	..	x	..	2x	..	..	..	36	..	..	..	..	36
..	..	..	..	..	..	..	..	..	..	..	..	25	..	..	..	..	25
2x	..	x	..	..	1	..	4	7x	..	..	..	34	..	..	..	..	34
1x	x	x	x	..	..	1	30	34x	..	..	..	62	..	..	..	..	62
1x	..	x	1	..	x	x	3	5x	..	..	..	29	..	..	..	..	29
3x	..	x	1	..	x	1x	..	7	..	..	..	49	..	..	..	..	49
2x	..	x	..	..	..	..	..	3x	..	..	..	42	..	..	..	..	42
5	1x	x	2	..	1	..	..	10x	..	..	..	89	..	..	..	..	89
1x	..	x	x	..	x	x	..	2x	..	..	..	33	..	..	..	..	33
35x	6x	5	7x	..	4x	8x	37	105x	..	..	..	554	..	..	..	..	554
5	2	4	..	..	..	4	12	27	50	..	..	226	365	168	..	533	759
3	1	1	..	..	..	2	12	19	..	..	..	81	48	24	..	72	153
4	1	1	..	..	..	3	10	19	..	..	..	58	48	26	..	74	132
3	..	1	..	..	..	2	..	6	..	..	..	46	..	..	..	..	46
12	2	5	..	..	..	13	90	122	..	..	..	248	746	488	..	1,234	1,482
2	..	..	..	..	..	1	..	3	..	..	..	32	..	..	..	..	32
3	..	1	..	..	..	2	..	6	..	..	..	56	12	12	..	24	80
1	..	..	..	..	..	1	..	2	..	..	..	21	36	24	..	60	81
1	..	..	..	..	..	1	..	2	..	..	..	26	36	12	..	48	74
34	6	13	..	..	..	29	124	206	50	..	..	794	1,291	754	..	2,045	2,839

NAMES OF CIRCUITS.	Church Property.								Ministerial Support				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Paid for Building, Improving and Purchasing Churches and Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bareilly District.													
Aonla ..	1	300	3	900	50	1,250	..	..	72	72	..	4	76x
Bareilly ..	3	15,073	5	35,000	103700	1,53,773	..	..	496	330	207	..	536x
Bareilly Sadar Bazar ..	1	400	1	300	1,000	1,700	..	..	36	36	24	2	61x
Bhamora ..	1	500	1	250	..	750	..	497	48	48	..	1	49
Bilsi ..	1	500	3	700	50	1,250	..	..	72	76	..	4	80x
Binawar ..	1	80	3	400	..	480	..	..	36	35	..	2	37x
Bisauli ..	2	80	2	1,160	..	1,240	..	..	96	101	..	2x	102x
Budaon ..	2	19,000	3	7,145	12,060	38,205	..	437	240	65	122	2x	189x
Dataganj ..	1	100	2	125	50	275	..	..	36	37	..	2x	39x
Faridpur ..	2	400	3	360	..	760	..	..	36	40	..	1	41x
Jalalabad ..	1	150	2	600	..	750	..	..	42	38	..	1	39
Kakrala ..	1	120	4	500	40	660	..	..	48	43	..	4x	47x
Khera Bajhera,	1	4,000	2	3,000	100	7,100	..	..	36	36	..	..	36
Mohamdi ..	..	..	2	300	..	300	..	..	24	30	..	3x	34x
Miranpur Katra,	1	50	2	360	..	410	..	..	36	39	..	..	39
Panahpur ..	1	1,000	2	300	..	1,300	..	..	..	47	..	2x	49x
Pawayan ..	1	100	5	340	225	665	..	44	48	58	..	2	60x
Shahjahanpur E.	2	6,500	3	5,200	12,000	23,700	..	..	144	114	2126	8	2,248x
" W.	2	3,700	4	9,000	27,325	40,025	..	..	168	76	72	5	153x
Tilhar ..	11	1,100	3	1,500	..	2,600	..	..	60	60	..	1	61
Ujhani ..	3	150	1	80	..	230	..	..	48	37	..	1	38x
Total ..	39	53,303	56	67,520	156600	2,77,423	..	978	1522	1419	2551	48x	4,018x
Garhwal District.													
Bainoli ..	..	..	..	..	..	..	..	..	6	6	..	1	7
Gadoli ..	1	4,000	1	3,000	25,000	32,000	1,000	..	25	14	24	3x	41x
Kainur ..	1	100	2	200	..	300	..	..	14	14	..	1x	19
Lansdowne ..	..	..	2	2,700	..	2,700	..	..	14	14	..	1x	15x
Pauri ..	4	4,550	6	7,400	6,800	18,750	..	..	14	14	12	4	30
Ramni ..	1	350	1	150	..	500	..	..	14	14	..	2	16
Srinagar ..	..	..	2	350	..	350	..	..	13	11	..	2	13
Total ..	7	9,000	14	13,800	31,800	54,600	1,000	..	100	87	36	18x	141x
Kumaon District.													
Bhot ..	1	720	..	..	6,544	7,264	204	774	..	72	..	..	72
Dwarahat ..	3	3,600	5	3,380	2,700	9,680	..	100	..	45	54	10	109
Haldwani ..	1	1,800	2	1,900	1,300	5,000	..	300	..	21	14	1	36
Naini Tal, Hind.,	1	5,000	1	1,000	18,000	24,000	..	..	144	144	..	12x	156
Naini Tal, Eng.,	1	25,000	3	28,000	179000	2,32,000	52,000	..	..	..	..	1500	15 1,515
Pithoragarh ..	4	3,500	9	4,860	22,000	30,360	..	..	120	126	223	10	359
Total ..	11	39,620	20	39,140	229544	3,08,304	52,204	1,174	264	408	1791	48x	2,247

FINANCES.

Benevolent Collections.									Other Collections.			Income earned in Southern Asia.					
For Missionary Society.																	
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	Total of Ministerial Support and all Collections.	Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	Grand Total Collected and Earned in Southern Asia.
Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
6	..	1x	..	..	..	1x	..	9x	..	..	..	85	..	..	..	..	86
50	32x	10	..	..	32	12	508	644x	..	120	..	1,301	3,654	1,218	360	5,235	6,533
3	..	x	..	..	1	..	..	4x	..	..	..	66	..	78	50	128	194
2	x	x	x	..	..	1x	..	5	104	..	..	158	..	..	..	..	158
8	..	1	1	..	1x	1x	..	12x	..	..	..	93	70	..	..	70	163
3	..	x	x	..	x	1	..	5x	..	..	..	42	..	..	..	..	42
13x	1x	1x	1x	..	..	2x	..	19x	..	..	..	122	..	..	..	..	122
36	..	3x	..	..	2	..	..	41x	..	..	2	232	2,113	1,141	373	3,627	3,859
6	..	1	..	..	1	..	..	8	..	1	..	48	..	..	..	..	48
3	..	1	..	..	..	..	..	3	..	..	..	44	..	..	..	..	44
4	..	1	..	..	1	1	..	7	..	..	..	46	..	..	..	..	46
3	..	1	1	..	1	1	2	9	..	..	..	56	..	..	..	..	57
2	..	..	..	..	..	..	..	2	..	..	..	38	..	..	..	..	38
6x	x	1x	x	..	x	1	..	11x	..	..	..	45	..	..	..	..	45
7	..	x	..	..	..	..	..	7x	..	..	..	46	..	..	..	..	47
2x	..	x	..	..	x	..	..	3x	..	..	..	53	144	..	..	144	197
3	..	1	1	..	1	..	..	6	..	..	..	66	..	..	..	..	66
40	..	6	12	..	..	12	..	70	..	113	..	2,431	3,028	1,409	2,686	7,123	9,553
36	..	10x	5	..	..	10x	..	61x	..	..	..	215	582	78	..	660	876
4	..	1	..	..	1	..	..	6	..	..	..	67	..	..	..	..	67
3	..	1	..	..	1	1	..	6	..	..	..	44	..	..	..	..	44
240x	35	44x	23x	..	44x	46x	510	944x	104	234	2	5,302	9,591	3,924	3,469	16,984	22,286
1	..	..	1	..	..	..	..	2	..	..	..	9	..	..	..	..	9
7	..	9	5	..	2	..	..	23	..	..	..	64x	540	..	..	540	604
2x	..	2x	2x	..	1	..	..	8	..	..	..	27	..	..	..	..	27
3	..	1	1	..	1	..	..	5	..	..	..	27x	..	..	..	..	20
5	..	3	4	..	2	..	49	63	..	..	..	93	783	520	..	1,303	1,396
2	..	..	1	..	x	..	..	4	..	..	..	20	..	..	..	..	20
..	..	x	1	..	1	..	..	2x	..	..	..	15x	..	..	..	..	15
19x	..	16x	15x	..	7x	..	49	107x	..	..	..	240x	1,323	520	..	1,843	2,092
19x	..	3	4x	..	1x	11x	15x	55x	..	..	..	127	72	..	..	72	199
40	15	13	11	6	14	22	..	121	..	26	3	259	100	407	..	507	766
7	..	1	..	..	..	..	..	8	..	..	..	44	100	120	10	230	274
39	..	..	..	..	..	20	360	419	..	..	..	575	880	1,200	360	2,940	3,515
70	..	216	50	26	..	160	176	698	..	450	10	2,673	6,680	28,809	..	35,489	38,162
79	..	12x	10x	..	..	14	122	238	105	20	..	722	780	19	160	959	1,681
254x	15	245x	75x	32	15x	227x	673	1539	105	496	13	4,400	8,612	30,555	1,030	40,197	44,597

NAMES OF CIRCUITS.	Church Property.								Ministerial Support.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Paid for Building, Improving and Purchasing Churches and Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Oudh District.													
Barabanki ..	2	3,550	1	200	50	3,800	..	90	96	105	..	5	110
Baraganw ..	..	..	1	100	..	100	..	10	..	27	..	1x	28x
Hardoi ..	1	400	3	1,350	5,500	7,250	..	3,290	40	182	..	8	190x
Lakhimpur ..	1	3,000	4	1,000	..	4,000	..	224	..	35	12	3x	50
Lucknow, Eng.,	1	22,000	1	10,000	..	32,000	..	..	..	..	1200	..	1,200
Lucknow, Hind.,	2	24,000	7	51,000	376500	4,51,500	32,000	500	600	409	180	10	599
Rae Bareli ..	1	1,000	3	2,560	2,000	5,560	.	..	72	75	..	4	79x
Shahabad ..	2	1,100	3	800	..	1,900	..	..	72	72	..	2	74
Sidhauli ..	..	..	..	..	..	..	..	..	3	35	..	1x	37
Sitapur and Khairabad ..	3	14,000	2	11,000	10,450	35,450	..	.	..	158	1515	7	1,680
Unao ..	1	1,000	2	1,200	434	2,634	..	..	..	82	..	3	85
Total ..	14	70,050	27	79,210	394934	5.44,194	32,000	4,114	917	1180	2907	45x	4,132x
Sambhal District.													
Amroha ..	3	850	6	1,025	..	1,875	..	36	72	72	..	1	73
Basta ..	1	100	2	650	..	750	..	260	45	48	..	1	49
Babu Khera ..	1	100	2	150	..	250	..	11	30	30	..	2	32
Bahjoi ..	1	60	2	400	12	472	..	..	45	36	..	2	38
Dhanaura ..	..	..	1	500	..	500	..	48	72	72	..	2	74
Gunnaur ..	2	135	2	285	..	420	..	30	60	59	..	3	62
Hasanpur ..	4	215	4	485	..	700	..	36	72	72	..	3	75
Narainiya ..	1	20	2	5	..	25	..	12	36	36	..	2	38
Rasulpur ..	2	145	1	15	..	160	..	10	45	36	..	3	39
Rajpura ..	1	150	..	.	..	150	..	20	37	36	.	1	37
Sharifpur ..	2	130	1	30	..	160	..	10	36	36	..	4	40
Shahpur ..	1	100	1	30	..	130	..	8	30	30	..	1	31
Sambhal ..	4	1,100	3	1,250	330	2,680	..	400	120	123	..	5	128
Total ..	23	3,105	27	4,825	342	8,272	..	881	700	686	.	30	716
Grand Total 1899	126	230010	196	234311	833480	12,97,801	85,204	9,631	4145	5208	7456	289	12,953
Total 1898 ..	115	219560	198	223448	854423	12,97,431	50,160	9,884	3849	5246	5805	194	11,248
Increase ..	11	10,450	..	10,863	..	370	35,044	..	296	..	1651	95	1,705
Decrease ..	..	..	2	..	20,943	..	..	253	..	38	..	..	..

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1899.

FINANCES.

Benevolent Collections.									Other Collections.			Total of Ministerial Support and all Collections.	Income earned in Southern Asia.				Grand Total Collected and Earned in Southern Asia.
For Missionary Society.																	
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.		Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	
Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
15	3	9	3	..	3	5	..	38	29	66	..	243	..	42	.	42	285
4	..	x	x	..	x	x	1	7x	..	..	..	36	..	..	..	..	36
25	..	5	2	.	2	10	..	44	150	6	..	390	75	2	..	77	467
7x	..	1	1x	..	1x	3x	51x	66x	..	..	..	117	36	36	..	72	189
130	15	40	..	..	..	241	433	859	..	560	..	2,619	..	.	..	..	2,619
120	23	35	5	..	8x	..	..	191x	..	174	..	964	4,100	4,445	55,800	64,345	65,309
10	..	3	1	..	1	..	96	111	..	..	..	190	..	24	..	24	214
12	..	1	1	..	..	3	12	29	8	..	..	111	..	3	..	3	114
4	..	1x	x	..	..	2x	.	8x	..	..	..	46	..	..	..	..	46
51x	7	18x	10x	..	2	31x	..	121x	..	..	15	1,816	1,109	794	..	1,903	3,719
18	6	4x	1	..	1	6	52	88x	..	..	..	173	..	121	..	121	294
396x	54	119x	26x	..	19x	302x	645x	1564x	187	806	15	6,705	5,320	5,467	55,800	66,587	73,292
7x	4x	1	..	..	..	..	..	13	..	..	1	87	..	..	..	..	87
6x	x	1	1	..	..	..	..	9	..	..	2	60	..	..	..	..	60
4	..	x	x	..	..	..	..	5	..	15	1	53	..	..	..	..	53
3	1x	..	..	..	x	..	..	5	..	..	1	44	..	..	50	50	94
4x	1	1	1	..	x	..	..	8	..	..	2	84	..	..	..	..	84
9	2	1	1	..	..	..	..	13	..	..	..	75	..	..	..	..	75
8	2	1	..	..	1	..	..	12	..	..	2	89	..	24	..	24	113
7	1	1	1	..	1	..	14	25	..	..	1	64	..	..	..	..	64
4	1	1	..	..	..	..	..	6	..	..	1	46	..	..	..	..	46
4	1	..	..	..	..	..	..	5	..	..	1	43	..	..	..	..	43
3	1	1x	1x	..	1	..	..	8	..	..	..	48	..	..	..	..	48
5	..	..	..	..	..	..	..	5	..	..	..	36	..	..	..	..	36
36	3	6	2	..	1	..	..	48	..	5	2	183	192	112	..	304	487
101x	18x	15x	8	..	5	..	14	162	..	20	14	912	192	136	50	378	1,290
1,104	188	498	164	33	103	616	2076	4782	451	1556	44	19,787	26,827	41,356	60,349	128532	148319
1,296	225	423	162	37	100	470	1270	3997	495	1060	107	16,910	27,357	40,483	16,415	84,255	101165
..	..	75	2	..	3	146	806	785	..	496	..	2,877	.	873	43,934	44,277	47,154
192	37	..	..	4	..	..	..	..	44	..	63	..	530	..	..	..	..

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
MORADABAD DISTRICT.										
Bijnor ..	8	114	30	144	126	8	124	28	152	134
Chandausi ..	7	54	50	104	77	5	25	30	55	42
Dhampur ..	5	37	5	42	40	3	15	4	19	18
Kanth ..	3	35	12	47	20	2	15	8	23	12
Kirathpur ..	4	33	4	37	28	1	8	3	11	8
Kundarki ..	6	56	36	92	54	4	48	42	90	77
Mandawar ..	5	34	22	56	50	3	8	18	26	20
Moradabad ..	12	170	25	195	150	26	179	200	379	280
Nagina ..	5	50	18	68	42	2	20	24	44	16
Najibabad ..	3	40	12	52	32	2	26	..	26	18
Nurpur ..	6	72	10	82	25	2	16	16	32	16
Seohara ..	5	39	..	39	30	3	26	..	26	20
Sherkot ..	5	36	8	44	36	..	..	..	..	..
Thakurdwara ..	5	59	38	97	22	4	25	12	37	14
Total ..	79	829	270	1,099	732	65	535	385	920	675
PILIBHIT DISTRICT.										
Baheri ..	6	64	6	70	64	1	13	10	23	18
Bisalpur ..	5	67	..	67	48	1	6	4	10	8
Fathganj, West ..	4	56	18	74	52	3	30	38	68	46
Milak ..	2	29	..	29	26	1	7	..	7	6
Mirganj ..	4	52	..	52	40	..	..	..	..	..
Nawabganj ..	4	62	6	68	60	2	19	1	20	15
Pilibhit ..	4	30	28	58	42	2	11	23	34	28
Puranpur ..	3	34	15	49	44	1	3	9	12	7
Rampur ..	6	84	30	114	98	2	22	12	34	30
Shahi ..	7	105	2	107	80	2	30	..	30	22
Sirauli ..	7	93	21	114	82	7	46	6	52	38
Jahanabad ..	2	24	5	29	19	1	5	2	7	3
Total ..	54	700	131	831	655	23	192	105	297	221
GONDA DISTRICT.										
Bahraich ..	2	69	80	149	135	1	18	35	53	45
Bhinga ..	1	20	34	54	48	..	..	..	..	..
Balrampur ..	1	16	58	74	60	..	..	..	..	..
Colonelgang ..	..	..	..	..	..	..	..	..	..	..
Gonda ..	2	7	110	117	95	..	..	..	..	..
Kaisarganj ..	..	..	..	..	..	..	..	..	..	..
Mankapur ..	2	22	30	52	40	..	..	..	..	..
Nawabganj ..	1	4	48	52	48	..	..	..	..	..
Nanpara ..	1	5	26	31	26	1	18	..	18	12
Total ..	10	143	386	529	452	2	36	35	71	57

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1899.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
Boys' Schools.					Girls' Schools.								
Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
..	..	..	..	..	1	25	1	26	23	17	23	322	283
..	..	..	..	..	..	..	..	..	..	12	12	159	119
..	..	..	..	..	..	..	..	..	..	8	8	61	58
..	..	..	..	..	..	..	..	..	..	5	5	70	32
..	..	..	..	..	..	..	..	..	..	5	5	48	36
..	..	..	..	..	..	..	..	..	..	10	10	182	131
..	..	..	..	..	..	..	..	..	..	8	8	82	70
1	120	126	246	220	1	126	1	127	115	40	62	947	765
..	..	..	..	..	..	..	..	..	..	7	7	112	58
..	..	..	..	..	..	..	..	..	..	5	5	78	50
..	..	..	..	..	..	..	..	..	..	8	8	114	41
..	..	..	..	..	..	..	..	..	..	8	8	65	50
..	..	..	..	..	..	..	..	..	..	5	5	44	36
..	..	..	..	..	..	..	..	..	..	9	9	134	36
1	120	126	246	220	2	151	2	153	138	147	175	2,418	1,765
..	..	..	..	..	..	..	..	..	..	7	7	93	82
..	..	..	..	..	..	..	..	..	..	6	6	77	56
..	..	..	..	..	..	..	..	..	..	7	10	142	98
..	..	..	..	..	..	..	..	..	..	3	3	36	32
..	..	..	..	..	..	..	..	..	..	4	4	52	40
..	..	..	..	..	..	..	..	..	..	6	6	88	75
..	..	..	..	..	..	..	..	..	..	6	7	92	70
..	..	..	..	..	..	..	..	..	..	4	4	61	51
..	..	..	..	..	..	..	..	..	..	8	8	148	128
..	..	..	..	..	..	..	..	..	..	9	9	137	102
..	..	..	..	..	..	..	..	..	..	14	14	166	120
..	..	..	..	..	..	..	..	..	..	3	3	36	22
..	..	..	..	..	..	..	..	..	..	77	81	1,128	876
..	..	..	..	..	..	..	..	..	..	3	12	202	180
..	..	..	..	..	..	..	..	..	..	1	2	54	48
..	..	..	..	..	..	..	..	..	..	1	2	74	60
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	1	75	2	77	65	3	16	194	160
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	2	2	52	40
..	..	..	..	..	..	..	..	..	..	1	2	52	48
..	..	..	..	..	..	..	..	..	..	2	2	49	38
..	..	..	..	..	1	75	2	77	65	13	38	677	574

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boy's Schools.					Girls' Schools.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
Bareilly District.										
Aonla	5	65	..	65	50	1	15	..	15	9
Bareilly	5	109	21	130	80	13	47	168	215	174
Bareilly Sadar Bazar,	2	40	55	95	65	..	..	..	..	..
Bhamora	4	50	5	55	40	2	15	..	15	12
Bilsi	4	98	20	118	92	2	27	10	37	30
Binawar	2	37	1	38	20	..	..	..	..	..
Bisauli	4	85	20	105	90	2	25	..	25	20
Budaon	7	93	18	111	75	11	29	144	173	128
Dataganj	1	10	..	10	5	1	9	3	12	3
Faridpur	1	12	..	12	10	..	..	..	..	..
Jalalabad	3	35	..	35	23	..	..	..	..	..
Kakrala	3	71	25	96	71	1	18	..	18	15
Khera Bajhera	1	4	26	30	22	2	..	24	24	20
Mohamdi	..	..	..	..	..	..	..	..	..	..
Miranpur Katra	4	50	20	70	40	..	..	..	..	..
Panahpur	3	24	17	41	23	1	12	1	13	11
Pawayan	1	18	37	55	30	1	20	14	34	22
Shahjahanpur East	..	..	..	..	..	4	..	100	100	80
Do. West	4	49	30	79	63	1	16	9	25	20
Tilhar	5	46	9	55	45	1	10	2	12	10
Ujhani	6	107	10	117	80	1	11	..	11	4
Total	65	1,003	314	1,317	924	44	254	475	729	558
Garhwal District.										
Bainoli	1	4	10	14	12	..	..	..	..	..
Gadoli	1	25	..	25	21	..	..	..	..	..
Kainur	5	19	27	46	37	..	..	..	..	..
Lansdowne	3	8	30	38	17	..	..	..	..	..
Pauri	3	6	19	25	20	3	..	28	28	23
Ramni	2	3	24	27	15	..	..	..	..	..
Srinagar	2	4	26	30	19	..	..	..	..	..
Total	17	69	136	205	141	3	..	28	28	23
Kumaon District.										
Bhot	6	4	211	215	111	..	..	..	..	..
Dwarahat	2	2	17	19	12	1	..	9	9	5
Haldwani	4	10	60	70	50	2	1	30	31	19
Naini Tal, Hind.	1	..	25	25	20	3	..	68	68	45
Naini Tal, Eng.	..	..	..	..	..	..	..	..	..	..
Pithoragarh	20	45	662	707	435	4	90	52	142	132
Ramnagar	..	..	..	..	..	..	..	..	..	..
Total	33	61	975	1,036	628	10	91	159	250	201

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.								
Number of Boys' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
..	..	..	..	..	..	..	..	..	..	6	6	80	59
1	40	55	95	80	1	276	1	277	261	20	43	717	595
..	..	..	..	..	..	..	..	..	..	2	7	95	65
..	..	..	..	..	..	..	..	..	..	6	6	70	52
..	..	..	..	..	..	..	..	..	..	6	6	155	122
..	..	..	..	..	..	..	..	..	..	2	2	38	20
..	..	..	..	..	..	..	..	..	..	6	6	130	110
1	56	107	163	135	1	70	..	70	58	20	33	517	396
..	..	..	..	..	..	..	..	..	..	2	2	22	8
..	..	..	..	..	..	..	..	..	..	1	1	12	10
..	..	..	..	..	..	..	..	..	..	3	3	35	23
..	..	..	..	..	..	..	..	..	..	4	5	114	86
..	..	..	..	..	..	..	..	..	..	3	4	54	42
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	4	4	70	40
..	..	..	..	..	..	..	..	..	..	4	4	54	34
..	..	..	..	..	..	..	..	..	..	1	2	89	52
2	136	131	267	221	..	..	..	..	..	6	20	367	301
..	..	..	..	..	1	110	..	110	94	6	14	214	177
..	..	..	..	..	..	..	..	..	..	6	6	67	55
..	..	..	..	..	..	..	..	..	..	7	7	128	84
4	232	293	525	436	3	456	1	457	413	116	181	3,028	2,331
..	..	..	..	..	..	..	..	..	..	1	1	14	12
..	..	..	..	..	1	80	4	84	73	2	9	109	94
..	..	..	..	..	..	..	..	..	..	5	5	46	37
..	..	..	..	..	..	..	..	..	..	3	3	38	17
1	30	105	135	95	..	..	..	..	..	7	16	188	138
..	..	..	..	..	..	..	..	..	..	2	1	27	15
..	..	..	..	..	..	..	..	..	..	2	2	30	19
1	30	105	135	95	1	80	4	84	73	22	37	452	332
..	..	..	..	..	..	..	..	..	..	6	6	215	111
1	25	55	80	74	1	25	..	25	25	5	16	133	116
1	1	55	56	35	..	..	..	..	..	7	8	157	104
1	5	159	164	138	..	..	..	..	..	5	18	257	203
1	70	..	70	70	1	126	..	126	110	2	22	196	180
..	..	..	..	..	..	..	..	..	..	24	40	849	567
..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	101	269	370	317	2	151	..	151	135	49	110	1,807	1,281

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
Oudh District.										
Barabanki ..	4	8	84	92	78	1	..	13	13	12
Baraganw ..	..	..	..	..	..	..	..	..	..	..
Hardoi ..	12	96	190	286	255	2	75	..	75	65
Lakhimpur ..	2	10	28	38	29	2	..	24	24	18
Lucknow, Eng. ..	..	..	..	..	..	..	..	..	..	..
Lucknow, Hind. ..	8	26	163	189	145	7	179	124	303	235
Rae Bareli ..	7	52	135	187	155	1	7	..	7	5
Shahabad ..	7	50	75	125	90	3	33	25	58	40
Sidhauli ..	..	..	..	..	..	..	..	..	..	..
Sitapur and Khairabad ..	3	27	23	50	43	..	..	..	..	..
Unao ..	8	30	160	190	148	1	13	..	13	7
Total ..	51	299	858	1,157	943	17	307	186	493	382
Sambhal District.										
Amroha ..	4	30	6	36	25	4	12	10	22	18
Basta ..	2	17	3	20	17	1	12	..	12	9
Babu Khera ..	4	30	..	30	25	..	..	..	..	..
Bahjoi ..	3	36	..	36	28	1	13	..	13	10
Dhanaura ..	4	48	2	50	31	1	7	1	8	5
Gunnaur ..	2	20	..	20	16	..	..	..	..	..
Hasanpur ..	4	20	36	56	40	2	..	30	30	20
Naraiiya ..	5	48	4	52	39	2	19	4	23	17
Rasulpur ..	5	46	5	51	42	3	20	4	24	17
Rajpura ..	2	23	..	23	20	..	..	..	..	..
Sharifpur ..	5	35	9	44	35	3	15	..	15	12
Shahpur ..	2	17	6	23	20	2	12	..	12	10
Sambhal ..	6	65	17	82	76	7	20	270	290	230
Total ..	48	435	88	523	414	26	130	319	449	348
Grand Total 1899 ..	357	3,539	3,158	6,697	4889	190	1,545	1,692	3,237	2465
Total 1898 ..	358	3,728	2,879	6,607	5027	183	1,529	1,603	3,132	2350
Increase ..	..	..	279	90	..	7	16	89	105	115
Decrease ..	1	189	..	..	138	..	..	..	..	..

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.								
Number of Boys' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
..	..	..	..	..	..	..	..	..	..	5	7	105	90
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	14	16	361	320
..	..	..	..	..	..	..	..	..	..	4	4	62	47
..	..	..	..	..	..	..	..	..	..	..	..	..	..
3	112	123	235	195	2	173	6	179	135	20	59	906	710
1	15	40	55	45	..	..	..	..	..	9	9	249	205
..	..	..	..	..	..	..	..	..	..	10	10	183	130
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	68	79	147	123	1	85	1	86	74	5	20	283	240
1	2	84	86	60	..	..	..	..	..	10	14	289	215
6	197	326	523	423	3	258	7	265	209	77	139	2,438	1,957
..	..	..	..	..	..	..	..	..	..	8	10	58	43
..	..	..	..	..	..	..	..	..	..	3	3	32	26
..	..	..	..	..	..	..	..	..	..	4	4	30	25
..	..	..	..	..	..	..	..	..	..	4	4	49	38
..	..	..	..	..	..	..	..	..	..	5	5	58	36
..	..	..	..	..	..	..	..	..	..	2	2	20	16
..	..	..	..	..	..	..	..	..	..	6	6	86	60
..	..	..	..	..	..	..	..	..	..	7	7	75	56
..	..	..	..	..	..	..	..	..	..	8	8	75	59
..	..	..	..	..	..	..	..	..	..	2	2	23	20
..	..	..	..	..	..	..	..	..	..	8	7	59	47
..	..	..	..	..	..	..	..	..	..	4	4	35	30
1	25	30	55	49	..	..	..	..	..	14	21	427	355
1	25	30	55	49	..	..	..	..	..	75	83	1,027	811
17	705	1,149	1,854	1540	12	1,171	16	1,187	1033	576	844	12,975	9,927
23	827	1,332	2,159	1771	13	1,328	12	1,340	1195	577	833	13,238	10,343
..	..	..	..	..	..	..	4	..	..	..	11	..	..
6	122	183	305	231	1	157	..	153	162	1	..	263	416

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